

THE
TRUMPHS
OF
ROME
OVER
DESPISED
Protestancy.

Satis est prostrasse.

*Vincere præclarum est, supra modum
vincere invidiosum.*

L O N D O N :

Printed for *Henry Mortlock*, and *James Collins*, and
are to be sold at their Shops at the *White-hart*
and *Kings-head* in *Westminster-hall*, 1667.

St. Asaph



THE
OF
C. M. E.
OVER
C. M. E.

Protocol

1862

1862



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Y
V
P



TO THE
VICTORIOUS
Roman Catholique
KNIGHT,

That foild the *VICAR*, and
wone the *LADY*.

Unknown Sir,



You cannot marvail if
the fame of your late
exploit have drawn a
stranger to celebrate
your Victory with these Triumphs,
which he hopes may receive the
favour of an acceptation from you,
as presuming that the prosperous
succes of your Noble atchiev-
ment hath not so over-elevated

A 3

you,

you, as to scorn so mean a Present from an obscure hand ; which can no otherwise commend it self to you , than by the good intendment of the Author , the variety of the Subject , and the unusual manner of Tractation ; somewhat inclining to unseriousness , as aiming no less at your delight than satisfaction. If therefore you have not over-laught your self at the silly impertinencies of the Vicars wife, be pleased to bestow some gentle smiles upon this well-merited gratulation ; the fashion whereof cannot choose but like you, since it is but an imitation of your own pattern ; although indeed , I could , in your silence , have learn'd it of better Masters ; from the rule of Solomon , Prov. 26. 5. and from the example of *Elijah* , in the entertainment of
his

his
cult
Sir
nir

his *Baalites*, 1 Kings 18. 27. *Ridiculum acri fortius*. Farewel, great Sir, and enjoy your happy winnings, without the envie of

Your truly Catholique

well-willer

Faithful

Will-bee

Vicar of Non-such.

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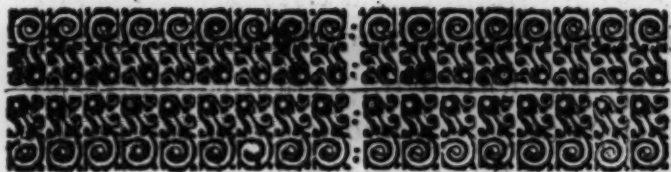
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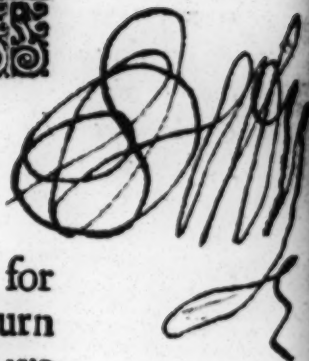
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The Introduction.



Come Brethren, come ; for
shame let us at last return
into that bosome which we
have unkindly forsaken. Is
it not our Mother that re-
calls us ? Our Mother sure enough ,
both as Catholick and as Roman : If any ^{b Venerunt}
of you have so little grace as to doubt it, Eleutherio
tell me I pray you, was it not her ^{Eleu-} ^{mittente pra-}
^{therius b} that kept our King *Lucious* and ^{dicatores duo}
his *Britans* to their Christendom ? Was ^{in Britanniam}
it not her *Gregory* that sent the holy Monk ^{viri sanctiss.}
Austin, with his forty associats, to con- ^{Phaganus ac}
vert our *Saxons* ? What though this ^{Deruvianus}
^c Island had the Gospel planted in her as ^{Malmesb.}
soon or sooner than *Rome* it self (within ^{vid. H. Spel-}
five or six year, after our Saviours pas- ^{man. Conc.}
^{c Summo}
^{tempore Ti-}
berii Cæsaris. *Gildas sup. ib. scil. anno 5 vel 6 post Christi*
resurrectionem.

sion)

The Introduction.

d Niceph. 1. fion) as *Gildas* and *d Nicephorus* ? What
 2. c. 40. can- if immediately upon *Stephens* death,
dem doctri- and the forced dispersion of the *Jews*,
n m etiam *Joseph* of *f Arimathea*, with his twelve
ad occidenta- holy complices, landing here out of
lemoceanum, *France*, here Preached and here Died,
& Insulas as *g Barronius* himself, out of an old
Britannicas Record in the *Vatican* Library, tells
perfert Si- us ? What if the first fabrick of a
mon Zelo- Christian Church, that was in all the
tes. World, was erected in our *Glastenbu-*
f Gildas Al- ry thirty one years after our Saviours
banicus hist. death; yea, what if *St. Paul* himself
Aurelii Am- Preacht the Gospel here e're he could
brofii & Gal- Preach it at *b Rome*, as *Theodoret* and
lia in Britan. *Sophronius* ? yet we must still believe
missum a she is our Mother. What if upon the
Philippo cruel persecution of *Dioclesian* and *Maxi-*
Apost. Jo- *minianus*, this Nation yielded many no-
seph. & cit. ble Christian *k* Martyrs, *Albanus*, *Fu-*
a Foxio & *lius*, *Aaron*, with others; the first where-
Spel. of was attended by a thousand *l* partakers
g Baron 1. through the dried channel of the Thames,
tom. an. 35. as *m Beda* out of *Gildas*, tells us ? What
b Homil. 4. fer. 9. vid.
de cur Græc. *Spelm. ibid.* *k Clarissimus Lampades sanctorum martyrum*
affect. l. 9. nobis accendit, *Gild. Alb. f. 8.* *l Bed. l. r. c. 7. cir. H. Spelm.*
fer. 9. vid. cum mille viris sicco ingrediens pede. *m Albanum egregium*
Spelm. ibid. fecunda Britannia profert. ex Fortunato Presbyter Beda
ibid.

if

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if this *n* Island had three Archbishops and
 twenty eight Bishops governing this
 Church in a Christian manner ; and one
 and twenty hundred religious persons
 devoutly serving God, and maintaining
 themselves with the labour of their
 hands , living together in a blessed so-
 ciety at *Bangor* , under the presidency
 of the famous and learned *Dinohus* ,
 before ever the Monk *Augustine* set
 foot upon the *Kentish* shore , yet we
 must still believe she is our Mother.
 What if those honest and pious *Bri-*
tish Bishops in several Synods stood
 out and protested against the *Roman*
 Authority , pressed by those new Emis-
 saries , and stiffly maintained their due
 subjection to their own Archbishop ,
 then of *St. Davids* , with defiance of
 any other , refusing to yield so much
 as to those three tolerable Propositions
 made to them by the new pretended
 (but usurping) Archbishop *Austin* , viz.
 first, to keep *Easter* on the same day
 with the *Roman* Church : Secondly, to
 receive their ceremonies in Baptism :
 Thirdly, to joyn with them in Preaching
 to the *Anglo-Saxons* ? What if these
British Christians all this while , both
before

*n Illico Sic-
 cato aliceo,
 ibid.*

*In quo tan-
 tus fertur
 fuisse nume-
 rus monacho-*

*rum ut cum
 in septem
 portiones esset
 divisum,
 nulla horum
 portio minus*

*quam 300
 homines ha-
 beret, qui
 omnes de la-
 bore manuum
 suarum vi-
 vere soleant,
 Bede.*

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before and after *Austin's* time, keep themselves close to the fashions of the *Greek Church*, with a peremptory rejection of the *Roman*? yet we must still believe she is our Mother.

But was it not a Brotherly kindness in those our *Roman* Godfathers, out of a cruel revenge of the peevish forwardness (as was conceived) of the un-yielding *Britans*, to stir up (as the suspicion runs strong) King *Edilbert* to a bloody *q* warr, and therein to the slaughter of twelve hundred of those religious Christians, who only fought on their knees with the weapons of their prayers.

q Extinctos
in eâ pugna
ferunt de his
qui ad oran-
dum vene-
runt viros
circiter mille
ducentos,
ibid.

*Tanta stragis erat Romanum temnere
morem.*

But why should we be guilty of so much wrong as not to give the Devil his due, much more a Saint? why should we be so ungrateful as to smother courtesies? Pope *Gregory* (whom the world is wont to style the last of the good Bishops, and first of the bad) was our friend and worthy benefactor,
and

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and merits an eternal memory for the care and pains that he took towards the conversion of our wild Heathenish Saxons, and imploying and encouraging his Abbot *Augustine*, and his Monks and Clergy in the hard service of this uncouth Plantation; for the advancing whereof he freely bestirred his brain and his pen, writing to no fewer than fifteen or sixteen several Bishops and Princes for their Aid in so holy a work; and affording his grave directions to his new-created Metropolitan of *England*, who was zealous and studious, I know not whether, more to advance the Faith of Christ, or the honour, government, and ceremonies of the *Roman* See. In the meanwhile the *British* Bishops still held their own, not lying open to any taxation or blame, but their refusal of subjection to the *Roman* authority, maintaining their constant adherence to their own Archbishop, till after the *Norman* Conquest, when *Henry* the first subduing the Principality of *Wales*, forced them to stoop unto his *Canterbury*.

How

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How much then we and our Forefathers are beholden to *Rome* we see, and shall be to blame if we acknowledge not : And why is not this abundantly enough reason to enslave our faith ever since, to their inerrable judgment, and to pin our souls upon their sleeves for ever ? What though they have departed from themselves, yet it is not for us (in way of gratitude) to depart from them. If our Mother will mix poyson to us, belike we must drink it, for we may not disobey.

But did we stand in no relation at all to the Church of *Rome*, were we meer strangers to her, yet so transcendent advantages hath she above all other Churches, that he should be very hard-hearted, and a back-friend to his own preferment, that would not strive to be first in her lap. Who is so blind as he that will not see these whole Dozen of supereminent Excellencies for which she is conspicuous to all the World ?

She and her Religion is, 1st. *More gay and glorious* : 2^d *More pleasant and jovial* :

vial :
power
devon
7^{ly}
free
comm
ill
nim
Ca
wit
pri
co

The Introduction.

vial: 3^{ly} More pure and holy: 4^{ly} More powerful and mighty: 5^{ly} More pious and devout: 6^{ly} More easie and plausible: 7^{ly} More sure and certain: 8^{ly} More free and bountiful: 9^{ly} More gainful and commodious: 10^{ly} More wise and witty: 11^{ly} More merciful: And 12^{ly} More unanimous than any rival under heaven. Can you have the patience to go along with me through all these notorious priviledges, I shall promise you a full conviction.

C H A P.



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CHAP. I.

The triumph of Glory.

AND First, whiles you see other Churches either Naked, or like some sorry Drudges, either fluttishly or raggedly clad in their Homespun russet, and at their best without welt or gard, behold her like a Queen mounted on her gawdy choppines, curiously dressed, all to be jewelled, bespangled, powdered, painted, perfumed. What talk you of the simplicity of the Gospel, and whisper that the Kings Daughter is all glorious within? so let her be: but give me a Church that is all glorious without too; such is she, such is none but she! Other Churches have but one head, (and that is in heaven) but the Church of *Rome*, and she alone (thanks to the good Emperour *Phocas*) hath two heads, one in heaven, the other on earth; both glorious: If fools talk of monstrosity, let them learn that this point is *de fide*; and matters of Faith must not be scanned by reason: See what an head she hath here below, as much above Kings as Kings are above their Subjects; as much bigger than the Emperours as the Sun is bigger than the Earth: For howsoever the honest

B

Abbor

The triumph of Glory.

Planum est Apostolis inter-
dicitur dominatus, I ergo tu
& tibi usurpare aude aut
dominans Apostolatum, aut
Apostolicus dominatum, Bern.
de Confid. ad Eugen. l. 2. c. 6. c. Ant. Sanctarellus de Societ. Jesu Tract. de Hæresi & potestate summi Pont. Anno 1625. approbata a primoribus Jesuitis.

In omnia, per omnia, super omnia. Hujus summi Pontificis tanta est sublimitas tanta immensitas ut nullus mortalium comprehendere queat, Cassen. ex Zoderico. Bonifacius 8. non Gallie non-

do, sed mundi dominum se predicavit, Papyr. Mass. v. Bonif. 8. Quid tu Christo universalis Ecclesie Capiti in extremo judicio dicturus es examina, &c. Greg. de Epif. Constantinopol. l. 4. Epist. 38. Superbi & Pompatici. &c. per venerandam Synodum Chalced. Romano Pontifici oblatum est, sed nullus unquam eorum hoc singularitatis nomen assumpsit, Greg. l. 4. Ep. 32. Mauritio.

Abbot Bernard (good soul) could tell his old Friend Pope Eugenius, that he could not be capable at once of Sovereignty and Apostolicisme; yet he was quite out upon the matter, and must know and learn from our later Doctors (*Antonius Sanctarellus* for one) that the Pope hath full power over all Temporals, and as *Alvares* roundly, in all, through all, above all; that his sublimity is such (as *Cassenus*) that it cannot be comprehended: who can doubt of this, when Pope *f Boniface* the eight himself (that could not erre) tells us that he is no less than Lord of the World? and not without reason: how can he goe less, as Vicar general, to the great King of Heaven? by vertue whereof both his Jurisdiction is boundless, as Universal Bishop of the Church on Earth (in spite of Pope Gregory himself, who unwisely cryed down that stile as insolent and pompaticall, professing that it had been tendred to himself by the Council of *Chalcedon*, but he had refused it as utterly unlawful, proud, injurious, and precursory to Antichrist himself) and his Dominion also is paramount to all Kingly and Imperial power. Time was indeed when the Popes flew a lower pitch, dating their

The triumph of Glory.

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Letters by the reign of their Lords the Emperours; when Pope Gregory the Great could come with his Cap in his hand to Emperour *Mauritius* with *Vobis obedientiam præbere desidero*, I desire to yield you obedience, and were so far from claiming to have a finger in the Emperours Crown, that they were content the Emperour should have an hand in their Mitre: so Pope *Adrian*, Anno 796. gave, with all due submission, power to *Charles* the Great to choose the Popes, his Successors: and Pope *Gregory* the fourth confirmed the same, Anno 830; and Pope *Leo* the ninth yielded the same to Emperour *Otho*, Anno 961: after whom Pope *Alexander* the second, being chosen without the Emperours consent, repenting him of that wrong, was (as he was well served) deposed by busie Pope *Hildebrand*: At and after which time their Holiness hath been better advised, strongly wrestling with, and giving sound falls to their contesting *Cæsars*; *Gregory* the seventh to *Henry* the fourth; *Paschal* the second to *Henry* the fifth; *Innocent* the third to *Philip*; *Innocent* the fourth to *Frederick* and *Conrade*; *John* the two and twentieth and *Benedict* the eighth to *Lewis* of *Bavaria*; although this last gave a Cornish hugge to his unequal match, making a Law that the Pope should not be absent above three moneths in a year, and not above twenty miles from *Rome*, *satis pro Imperio*: But the winde stood not long in that doore: the case is altered quoth *Ployden*: Now, of a long time, the

Gregor. ubi supra.

Vide in quantum licentia tum processit Rom. Eccles. ut se intrmittere inciperet de Ecclesiis vacantibus solebant aliquando Imperatores de Romana disponere Ecclesia, &c.

Krantius Metrop. l. 7. c. 45. Ludovic. Bav. legem tulit ne in posterum Pontifices Romani absentes esse liceret ultra tres menses, nec ultra 20 milia-ria ab urbe progredi, Papyr. Mass.

Postmodo Jo-an. 21. venens extinctus in Eucharistia, Krant. Metrop. l. 9. c. 64

Postea Imperator si praesens est stupham equi Papalis tenet, & dein ducit equum per frænum aliquantulum, Lib. Sacr. cerem.

Frederic. 1. Il en cuida perdre sa corone pour 'n avoir pas tenu bien, &c. audit tenu eslien ganctru a Adrian. 4. Revis. conc. du Trent.

Si Pontifex sella vehatur 4. majores principes, etiam Imperator in honorem Scruatoris sellam ipsam cum Pontificis humeris suis aliquantulum portare debet. Lib. Sacr. Cerem.

Licet Imperator aut alijs

principes, &c. non habet ordinem; tamen officium subdiaconatus potest Episcopo ministranti exercere. Cassen. Nor. mund. 5. parte. Sigismundus Rex in urbe Constantia, Papa primam missam celebrans Diaconi habitu indutus legit Evangelium alta voce, Exiit edictum. Bin. In notis Concilii Constantiensis.

Emperour knows his duty, that is, to hold his Holiness his stirrup, and to lead his Horse by the bridle; the ignorance or forgetfulness of which point of his office had like to have cost Frederick the second his Crown, which he might justly have forfeited for taking hold of the wrong side; at least a tedious delay till he had learnt better manners: well done brave Countryman; this was our English Adrian: Or if his Holiness be rather pleased to be carried in his Chair, it shall be the Emperours office with three other Kings or Princes to put their shoulders to his happy load: Or perhaps upon further favour, Caesar's mightiness may be preferr'd from a Groom or Escuier of the Stable, to be his Holiness his Chaplain; for though Emperours or Kings be not admitted to holy Orders, yet nothing hinders but that they may be allowed when his Holiness officiates, to supply the place of his Deacons, or Subdeacons: as King Sigismund in the City of Constantine, when the Pope said his first Mass, being formally attired in the habit of a Deacon, did with a loud voyce read the Gospel of the day out of Luke 3. Exiit

edictum.

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Yet further, if the Emperour will be a white boy and please his Holiness well, he may be advanced to be a Canon in the Church of *Lateran*; whiles his great Patron the Pope sits stately in his Pontificalibus to be adored by the Grandees of the Earth with the kifs of his toe: An homage which I confess *Lipsius* himself spits at as base, and more than servile, and such as if a *Caius Caesar* or *Dioclesian* (who affected divine honour) required of their vassals, yet the elder *Maximinus* abhorred, with a (*Dii prohibeant*) The gods forbid, that any ingenuous man should kiss a foot of mine. How well methinks it becomes the house, that this odious guise which practised by the proudest Heathen, drew from *Seneca* the exclamation of *O superbias magna fortuna*, Oh the pride of a great fortune, should be taken up by a Christian Prelate, the professed successor of an humble Fisherman. If a fair Ladies kifs of Pope *Leo* his hand over erecting him suddenly in a lustful passion (out of a revenge whereof, he is said to have cut off that guilty hand, which yet they say was mercifully restored by the blessed Virgin) were the occasion of this hateful change from the hand to the foot, the World hath reason to beshrew her lips; But let that pass, and to say the truth, what so great harm is it to kiss a cleanly and precious Carbuncle? Onwards you do in the mean time sufficiently see the incomparable Majesty of that glorious Prelate.

Imperator recipitur in Canonicum & fratrem Ecclesie Lateranensis. Lib. Sacr. Cere-

Turpe ac plus quam servile. Lips. not. in Sen. l. 2. Benef. Elect. l. 2. Dii prohibeant ut quisquam ingenuorum pedibus meis oscula figat. Lips. ib. Senec. de Benef. l. 2. c. 12.

Quid contumeliosum est socculum auro & margaritis distinctum, nullam partem corporis electurus quem purius oscularetur.

Maximil.

Imp. scribit ad
Baronum de
Lichtensterne,
&c. Hoc scri-
ptum fuit à
Maximiano. An.
1511. 6. Sept.
ut Waremundus
de Erenberg, in
verisimil. Vide
monita Politi-
ca. p. 33. Lu-
ther. serm.
Conv. p. 302.

Papa est fra-
ter noster, ali-
oqui deberet
dicere Pater
meus vel Pater
mi. Jo. Gerson.
An liceat in
causis fidei à
Papa appellare.
Papa stupor
mundi, non De-
us, non homo,
sed utrumque.
Gloss. in præ-
mio Clem.
Moscan. De
Rom. Pont. 1.
1. c. 11.

Cum exierit

P. Capellam St. Gregorii ceremoniarum supplex ignem mittit, ac genuflexus
ait, Sic Pater, &c. Lib. Cerem. Hominum vita brevis, regum brevior,
pontificum brevissima Petrarch de Remed. l. 1.

Can any man marvel now that *Maximi-
lian* the Emperour had an ambition of being
Pope, and offering so fair for it by Baron
Lichtenstern as three hundred thousand Duck-
ets, the pawning of four precious Chests,
with his rich Investural Robe for the pur-
chase of it? and if the bargain could have
been driven, would have had a good match of
it too. But it is no wonder at all that Pope
Julius the second would be Emperour, and in
that right challenged both Swords, Temporal
and Spiritual; though the Temporal of it
self is indeed but Lead to the Steel of the Spi-
ritual.

Now then what a saucy word was that of
John Gerson Chancellor of *Paris*, who durst
say, The Pope is our Brother, else he could
not say, Our Father; when he might know
how the old style came, *Nec Deus est nec ho-*
mo: he is neither God nor man, but neither.
and betwixt both. Some spiteful detractors
will be ready to talk of Luciferian pride, and
Worldly pompe; and to say they fear his Ho-
liness hath forgot what his Master of Ceremo-
nies said at his Inauguration, when he burnt
the toe before him at his coming out of
St. Gregories Chappel, *Sancte Pater, sic transit*
gloria mundi; Holy father, thus passes the glo-
ry of the World; and that of his Petrarch,
The life of man is short, of Kings shorter, of
Popes shortest of all: as (welfare all good

tokens

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tokens) he might have seen eight Popes in the space of twelve years. These malevolent fools will be apt to put him in mind of what that merry Miller *Plantus* said of old; *Qui querit alta, &c.* he that looks too high, seeks his own milchief, and can tell him that the highest is not alwayes the best: as for example, the chimney is the highest piece of the house, but the foulest. But it matters not what they say, unless they were wiser; their eyes are bleared with envy at this resplendent glory. I wis *Chrysostome* was deceived, when he could say, No man envies a transcendent excellency; rather contrarily, the higher, the greater invidience; but all is one, his Holiness wots well, and better than themselves what belongs to pride; and knows right well what one of his Predecessors (I mean *Marcellus* the second) said of old; who after a long silent dump, broke out at the Table into these words; *I do not see how he that holds this high place can be saved*; but withall, he knows what that mouthful of words did cost the speaker, who lived but twenty dayes after them. It was time to be rid of such an ominous bird; whether on the same grounds *Cardinal Bellarmine* had wont to pray to God that he might never be Pope, I leave it to the scanning of deeper judgments; but let that pass; Return we to our more pleasing thoughts. Did you but see the state of his Holiness at the Feast of his Coronation, you could not but wonder at that magnificence: To say no more, there should you see him served with Prin-

Qui querit alta, is malum videtur querere
Plaut. Pseudo-lo.

illis qui vehementer excellunt nemo invidet. Excellentia quippe cedunt omnia.
Chrysost. Homil. 3. in Epist. ad Philip. &c.

Non video quomodo qui altum hunc locum tenet, salvari possit.

In vita Bellarmin.

*Primum fercu-
lum portavit no-
bilio princeps,
five Imperator,
five Rex, Lib.
Sacr. Cerem.*

*Papa cum bibe-
rit, omnes
flectunt genua
præter Episco-
pos. Ibid.*

*Ferdinandus è
Tolerana fami-
lia post triduum
remitit Cubi-
cularium Pape
bene remunera-
tum cum pileo
quem attulit,
indignum se
profectus tanto
munere. Petra-
nell. vita Car-
din. pag. 252.*

*Regi sedes nul-
la paratur in
convivio, quia
sedet in mensa
post primum
Cardinalem.
Sacr. Cerem.*

ces, the Emperour (if present) carrying up the first dish to his Table, Kings holding the Bason and Towel for the washing of his holy hands, as the King of *Denmark* did to *Sixtus the fourth*; and so oft as it pleased his Holiness to drink, you might see all the beholders humbly cast down upon their knees. Surely the majesty of his single Holiness, whom you shall behold with his Triple-Crown on his Head, with his rich Crosier in his hand, with the glorious Robes of his Pontificality on his back, is enough to dazle your eyes; but when you shall see him in his Conclave, assailed with all his Glittering Cardinals about him, you cannot but be transported with a reverential admiration of him, and those his Princely Senators. I tell you, one of those red Hats are more worth than all the blew and black Bonnets of their Maligners; so as any man might justly wonder at *Ferdinand of Toledo*, who after three dayes entertainment sent back (not unrewarded) his Holiness's Chamberlain, and that glorious Cap of better maintenance, with a cold Complement, refusing that honour which others bought so dear: For do we not know (whatever they were once) that they are now Princes fellows, yea in some sort their betters? for at the Solemnity of his Holiness his Coronation, the greatest King must not take his place before the first Cardinal. And good reason: for they make up one body with the Pope, saith *Jacobatus*; and by vertue
unum corpus cum Papa constituent. Jacobat. de Concil.

thereof

The triumph of Glory.

9

thereof, saith *Casseneus*, they judge all men, and can be judged of none. If you cast your eyes down lower to the meaner Clergy, wherefore do you think their Priests have their Crowns shaven, but to shew (as the Council of *Ravenna* tells you) that they are of a Royal kinde? And what marvellous port do we see in the intermediate Dignities! I lie (saith *St. Bernard*) if I have not seen an Abbot ride with threescore horse and men. And how then? Ah poor *Bernard*, how narrow were thy thoughts, who (though an Abbot, and that a famous one too,) couldst say, Cannot one man serve both to wait at his board, and to make his bed, and to dress his beast? how truly dost thou herein verifie the old word, *Bernard* sees not all things? there is yet more pomp and state than thine eyes ever reacht to; We see at this day, saith the zealous *Menot*, two Crosses and two Mitres, two Abbacies and two Bishopricks on one Mules back. And it was thought worthy the care of a Council to enact, That an Archbishop when he visits should be content to take up with forty or fifty horse, a Bishop with twenty or thirty, an Archdeacon with five or six: a poor Retinue to our *Wolfees*, or that proud Prelate of *Ely*, who in the time of his Viceroy deputation was attended with no less than a thousand. O base Protestancy when we behold

Cardinales post Papam judicant omnes & a nemine judicantur. Cassen. Glor. mund. parte. 4. nu. 8.

Coronam portant condecentem Sacerdotes per quam designantur regalis esse generis. Conc. Raven. 3. Rubr. 10.

Mentior si non vidi Abbatem 60. equos & eo amplius in suo comitatu ducere. Apol. ad Gulielm. Abbatem.

An non posset unus minister jumentum ligare, & ad mensam servire, & lectum preparare. Idem.

Videmus hodie equitantes super mulas, secundas Abbacias, secundos Episcopatus.

Gallicè, Deux Crosses & deux Mitres: & adhuc non sunt contenti. Menot. Feria 6. Sabbat. post dominic. 2. fol. 8. Archiepiscopi visitantes 40. vel 50. equis sint contenti, &c. Bin. notis in Concil. Lateranens. ex Math. Paris. Tyrannus Sacerdotum vocatus.

this

The triumph of Glory.

this superabundant superfluity of State and glory.

Ferdinando
Mendes, de
pinto Histor.
Chines. ubiq;

From their persons, cast your eyes upon their Churches, Chappels, Oratories: see how sumptuously they are built, how richly furnisht, how gorgeously decked; although I am afraid the *Chinoese* and *Indian* Temples erected to their hellish *Pagodi* are yet much fairer and wealthier than they. Look upon their Altars, and see how gaylie they are set out. Look to their Images, and see how trimly they are dressed with variety of Robes, lighter and cooler for Summer, warmer and weightier for Winter. If some carping *Erasmus* will not stick to say, that they suit our Lady so unfitly, as that both the fashion and stuffe were more proper for the Stews than the Church; and if some of our jeering companions shall scornfully ask what difference there is

Effigies inter vestras statuamq; Bathulli ?

and shall tell us that all blocks are alike; they are easily choaked with this answer, That if our infidelity cannot distinguish, their faith can.

Now upon all this, let me make your selves the Judges, whether poor pelting Protestancy can stand in any comparison with the Gayety of the *Roman* profession; yea, whether the one be not as mean, as the other glorious! Alas, we have not a Lady to dress, nor a Saint to worship, nor a Toe to kiss, nor an Oracle to consult, nor a Vice-god to rule, nor one
that

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II

that can pretend to so much honour as to be thought capable of the suspicion of being Antichrist. My first task then is done ; only two rules lie in my way, which if I cannot remove, some stronger hand may. First, I confess my dulness cannot apprehend how these should stand together ; that outward splendor should be the mark of the true Church, and an argument of Gods special favour ; and yet the great merit and proof and praise of Sanctity should consist in wilful poverty : If perfection of holiness be found in bravery, how is not St. *Francis* a Fool ? a true *Fatuellus* indeed, as himself confesses. He whom they make one of the prime Saints in Heaven, goes woolward, bare-legg'd, skrubbing in Hair-cloth, and Lowsie rags, measuring the greater sanctimony of his Minors and Minimes, by the multitude of their patches, and is therefore advanced to the void Throne of *Lucifer* himself, because no Rogue upon Earth was so poor as he : Whilest that man whose Title is Holinesse it self, challenges to have no Peere under Heaven, and rides on the neck of Princes ; Aread me this Riddle who can. Secondly, I am much scrupled to finde the reason why no Pope since that prime Apostle (whom they claim to succeed) ever chose to call himself by the name of *Peter* : Yea they all purposely shun it ; there have been those who were Christened by that Name at the Font, but have changed it when they come to the Chair, as *Petrus de Tarantasia* would be *Innocent* the

Humilis Franciscus debet in sede Luciferi sedere. Lib. conformitate, Franc. Fœcundatur.

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the fourth; *Petrus Carafa* would be *Paul* the fifth; and *Sergius* the third was once a *Peter*; which howsoever *Baronius* would seem to impute to their modesty, and great reverence to their first Founder, yet that is but a meer shuffle: for had they not as much reason to reverence the name of St. *Paul*, as St. *Peter*? since both are confessed to be their joynt-founders; and *Paul* professes that he was not inferiour to the chief Apostles; yet we see *Carafa* cast off *Peter* and take up *Paul*. Besides, do we not see it ordinary for men to wear those Names without scruple, which are worthy of higher Reverence than that of *Peter*? One calls himself *Frater Archangelus*, another *Raphael*, another *Michael*, another *Gabriel*, another *Thomas de Jesu*, another *Johannes de Jesu Maria*, another *de Dieu*, and many other the like: No, no; I do much fear this proceeds from the conscience of their guiltiness; as justly doubting lest this Name would plainly upbraid them with their palpable dissimilitude to that their first pattern, whiles every one that hears it would be ready to say, How like is this *Peter* the Pope to *Peter* the Apostle? were the old Fisherman alive, would he not say, Can this be my Successor? Had not *Raphael Urbin* the famous Painter, just reason (when he was challenged for laying too much colour on the faces of *Peter* and *Paul*) to say that he did it purposely to represent them blushing in heaven to see the Church swayed by such Successors? Successors (to contradict

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tradict the old Gloſs) rather to *Augustus* the Emperour, than *Peter* the Fiſher; And what do we think the head of the Church above, will ſay of her head below? What my Vicar and thus gay and pompous? was this my garb while I was on the earth? What a perfect copy is here of my meekneſs and humility? Was I lackied and congyed by great Princes? Was my toe ever reach't out to be kiſſed by the great Potentates of the earth? Did not I when I ſtood deſpiciably to be judged by *Pilate*, ſay, *My King-* John 18. 36.
dom is not of this World? Did not I ſay to my Diſciples, *Vos non ſic, It ſhall not be ſo with you.* Here I confeſs I ſtick; but ſome of the learned ſociety will eaſily take me off.

Perhaps ſome malevolents will be apt to lay in our diſh the example of *Heraclius* the *Andronicus de*
Emperour, who having got a peice of our *Terra Sancta.*
Saviours Croſs would have carried it in princely ſtate through the High-ſtreet of *Jeruſalem*; and being bravely mounted was entering through the guilded gate with that intention; but being met by the grave Patriarch *Zacharias*, and admoniſhed how little that pomp would agree to the preſident of his crucified Saviour, who in no leſs humility than diſgrace, walked ſadly with his croſs on his ſhoulders, through thoſe ſtreets towards his *Calvarie*; preſently alighted, diſrobed himſelf, paſſed mournfully on foot along that very way which his Saviour had trodden before him; as holding it more meet

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meet to imitate the lowly dejectedness of his blessed Redeemer, than to Triumph in the joy of so precious a Relique. But, Tush, we live by rules, not by examples; I wis, these men know a better way then so, finding it far sweeter to enjoy the munificence of their Saviour in so lavish a prosperity, than to imitate him in his poverty and suffering; and upon this account, can laugh at the impotent enviers of their greatness, and applaud themselves in the glad sense of their outward felicity, as a Church before-hand Triumphant here, whosoever shall prove to be so in Heaven.

C H A P.



CHAP. II.

The triumph of Pleasure.

HOW far more gay some and glorious
 the Religion of our Grandmother
Rome is than all her emulous corri-
 vals, you have fully seen; see now how far more
 jolly, more pleasant and jovial; a consideration
 worthy of your thoughts; for who would
 care for a profession that hath no life in it? for
 a gloomy and dull Religion that hath no more
 Sun in it than *Jordanus* Bishop of *Ravenna* out
 of *Strabo* reports of our *Britain*; which he
 saith is alwayes overcast with perpetual foggs
 and thick mists; blessed little less with the
 light of that glorious Planner by night than
 by day. A chearful and sprightly Devotion for
 my money; although I perceive even the very
Turks themselves are so far from a melanco-
 ly dumpishness, that there is scarce one of
 them that hath not his fiddle with two or three
 strings hanging at his girdle to cheer him up:
 But sure a little mirth is more worth than a
 great deal of sorrow; and if our mortified Vo-
 taries had not thought so, they would never
 have endured that their Friar *Juniper* should
 go away (which I blush and tremble to write)
 with the title of *Joculator Christi*.

*Chronic. de O-
 rigine Gotho-
 rum.*

*Blunt's relation
 of his Travels.*

*Frater Junipe-
 rus Joculator
 Christi. Liber
 Conform. p.*

What 106.

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What a merry world it is then with those under the *Roman* obedience, Who is so blind that sees not? For first as it was said of *Athens* long since, that that City alone had more Feasts than all *Greece* beside; so may we say of *Rome* and her appurtenants, that she hath, and makes, and keeps more Festivals than all the rest of Christendom put together; *Tertullian* could say of old, that only those fifty Holydays betwixt *Easter* and *Whitfontide* (which the ancient Church kept with so cheerful regard, that in that space no man did so much as *de geniculis adorare*) were more than the superstitious Heathen kept all the whole year through; What would that witty *African* say if he now lived to see the multitude of Play-days which were enacted and solemnly observed by our *Roman* Law-givers.

If you know not, they have their double, and half double Festivals; the double both greater and lesser; In the *Clementine* recognition of the *Breviarie* distinguisht into four ranks, of all which, if need were, I could give you a perfect *Calender*, all in red letters. Let it be sufficient to know that the half-double Festivals with the Sundays exceed the number of 130. as their *Gavantes* hath punctually reckoned; and that the Double Festivals of Saints, besides those (not a few) of Christ and his blessed Mother in the *Roman Calender* are 64. where note by the way, that the Lords-days are but half-double Festivals, whereas many Saints days are (*Duplicia majora*) the greater kind of Double Festivals, and their ob-
serva-

Vide Gaventum de Festis Sanctorum. 7. 10.

servations after High Mass is accordingly. Good reason that the waiters should be set and served before their Masters, the Saints above their Maker: Now if we put all these together, see what a merry life they lead who live under the *Roman* obedience above all *Gueses* and *Huguenots*, who are all the while droiling, and snoiling at their labour, while these other like Gentlemen (or as the *Saxon* term was of old, Idle men) take their pleasure in ease and disport. *Tertullian* might have been wiser than to say even in those days when Holidays were more thin sown, *Dies festi minuendi*; Holidays would be abated: The Church is since grown more free and liberal, and hath ordained, that if there be not Holidays enow, it may be in the power of the Bishop within his Diocess to make more; though indeed curtall'd to the half; with this caution too, that he must call the people together before-hand, and know of them, whether such his grant may be for their ease; for it may be some narrow-hearted fellows may be apt to take up that snudging complaint which *Petrus de Aliaco* the Cardinal of *Cambray* made in his discourse of the Reformation of the Church, *Dies operabiles*, &c. The work-days (saith he) all the year through are scarce sufficient for poor men to get necessities to keep life and soul together; It is no matter; Let them ply it the harder while they are at it.

Tertul. Apologetico.

Dies operabiles vix sufficient pauperibus ad vitæ necessaria procuranda. Petr. de Aliaco. de Reform. Eccles. jussu Sigismund. Imperatoris Scrip.

But the having of Holidays is not all; all is in the keeping them. And as the *Romans* of old had their *Flamines*, whose care it was to see

Microb. Saturn. l. 1. c. 16.

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that those Festival days were duly observed; so have their Successors, still their Consistorials with their busie flies under them, which will be sure to fetch up, and plague those, who shall dare to defile any Holiday with a stitch of work: But now, what manner of keeping is this we talk of? Somewhere they keep some few (though somewhere none) in a poor dull fashion, only in going to Church and doing nothing; as if they were meer *Vacunalia* and no more; Only our *Frolick* Catholiques, know how to keep them like themselves in Feasting, Dancing, Reveling, in Bear-baitings, and all other sportful Games; in so much, as our froward Countryman *Bromiard* could say, that the Devil had more and better service done him that day, than all the week beside. *Tertullian* was too scrupulous when he stood upon *Caste agitandi*; as if those days were to be soberly spent, and especially devoted to piety. Pope *Gregory* was yet more indulgent, while she allows that the Pagan Feasts should be so turned to Christian, as that there should be some kind of observation of such fashions and pastimes, as might be pleasingly suitable to their former guise; of each whereof every man will take the counsel of *Thierrick Vallicolor* to Cardinal *Antherus*.

Hoc celebri festo solito jucundior esto.

Upon the day of this celebrated Feast,
More mirthful be than upon all the rest.

They

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They have their Jovial (which some sower Cynick would call licentious) *Carneval*, wherein every man cries *Sciolto*, letting himself loose to the maddest of merriments, marching wildly up and down in all forms of disguises ; each man striving to out-go other in strange prancks of humorous debauchedness, in which even those of the holy Order are wont to be allowed their share ; for howsoever it was by some sullen authority forbidden to Clerks and Votaries of any kind to go masked and disguised in those seemingly abusive Solemnities, yet more favourable construction hath offered to make them believe that it was chiefly for their sakes for the refreshment of their sadder and more restrained spirits, that this free and lawless Festivity was taken up ; In comparison whereof some rigid censorer would say the *Roman* and *Gracian* *Bacchanals* were sober pastime ; Adde to these their pleasant Plays and lively Pageants, wherewith they celebrate the great Festivals of the Nativity, Passion, and Resurrection of our blessed Saviour : There might you see the Gospel upon the Stage : There might you see Christ acted (all but his real dying) to the life ; There might your eyes have met with *Judas* that betray'd him, in all his activity, save only not hanging himself : There also with bold *Peter* that would have rescued his Master, but without an ear flasht off : There with blind *Longinus* that pierced him : There you should have seen him bleeding and expiring ; and might perhaps smile at the causeless tears of

Bononiæ autem ubi ipsimet Lai- ci clerico ad hoc incitant atque invitant, Dicentes (licet falsò) larvarum usum maxime propter clericos esse inventum ; nulum est scandalum atque ideo non nisi veniale peccatum Alphonf. Vivald. Candel. Aur. de Usu larvarum.

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some passionate women, that deeply feel the tort and pain of that counterfeit crucifixion: There should you see him gently let down by the honest *Arimathean* from the Cross, for fear of hurting: shortly, There might you see the sequel of that holy story very finely mocked with a feigned and too scenical representation.

Or if you desire to feed your ears no less than your eyes; do but hear the ravishing harmony of their sweet Musick, both at their Mass and Vespers; I dare say, the Sphears of Heaven make none such.

These delights are Universal; but besides them, there are specialities of pleasure proper to places and persons without number. *Baccius* the pleasant Monk, when he was askt by Pope *Paul* the third, which was the merriest day at *Rome*, could answer him, that wherein the Pope dies, and that wherein his Successor is chosen; and indeed the former of these is most outrageously lawless, the other most comfortable in their renewed hopes. The old saying is, that a Dog hath his day; but for all his jesting, the life of their holy father affords them many gaudy days: In the beneficial visits of Emperour and Kings, in the Feasts and Munificent entertainments of their Cardinals, and especially that solemn day wherein his Holiness bounseth at *St. Peter's Church* door. What merry work it was here in the days of our Holy Fathers (and I know not whether in some places it may not be so still) that upon *Saint Nicholas*, *Saint Katherine*,
St.

Papir. Masson.
 Paulo 3.

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St. Clement, and holy Innocents day, children were wont to be arrayed in Chimers, Rochets, Surplices, to counterfeit Bishops and Priests, and to be led with Songs and Dances from house to house, blessing the people who stood girning in the way to expect that ridiculous benediction: Yea, that boys in that holy sport were wont to sing Masses, and to climb into the Pulpit to preach (no doubt learnedly and edifyingly) to the simple Auditory. And this was so really done, that in the Cathedral Church of *Salisbury* (unless it be lately defaced) there is a perfect monument of one of these Boy-Bishops (who dyed in the time of his young Pontificality) accoutred in his Episcopal Robes, still to be seen; A fashion that lasted until the latter times of King *Henry* the eight, who in the 33. year of his Reign, *Anno Domini* 1541. by his solemn Proclamation, Printed by *Thomas Bertler* the Kings Printer, *cum Privilegio*, straitly forbad the practice.

And that you may not think this sporting foolery peculiarly confined to our Island, know that it was taken up in other Countries also. The Council of *Saltzburgh*, very bluntly tells you in the year 1274. *Ludi quidam noxii*; There are say they, certain harmful sports, which the Vulgar calls [*Eptus puer*] that is, *Episcopatus Puerorum*, used in some Churches so insolently, that many times great errors and greivous offences ensue upon them; These sports (say they severely enough) we forbid hereafter to be used in Churches,

Hos ludos in Ecclesiis & a personis Ecclesiasticis de cate-ro fieri prohibemus.

*Nisi forte parvi
sedecim anno-
rum & infra
juerint qui hu-
fusmodi Ludos
exercent, Con-
cil. Saltz-
burgh, Anno
Dom. 1254.
Bin.*

*Clerici qui se
Foculatores seu
Galiardos fecer-
unt aut Buffones,
si per annum ex-
ercuerint illam
ignominiosam
artem, ipso jure,
&c. Concil.
Saltzburg. 2.
Anno 1310.
Missa novæ cor-
vivæ, Ludi,
choræ tollan-
tur. Ex. Prov. 2.
Gavartus V.
Missa.*

and of Ecclesiastical persons : But withal, those Fathers gravely adde (*nisi forte*) and unless perhaps they be used by children of sixteen years old or under : then belike they might be allowed to play the fools with good liking.

Neither had the boys only leave to play thus, but the men, yea even Clerks themselves took leave to be so prodigal of their mirth, that they gave themselves liberty to go up and down the Country, and make themselves Jesters and Buffoons in great mens houses ; in so much, as the second Council of *Saltzburg* thought it requisite to marre their mirth, unkindly restraining them by so strict a Law, that whosoever should practice that (as they pleased to call it) *ignominious* Art, for a whole year together should *ipso jure* remain under the deepest censure ; but if a shorter time, being thrice admonished, he repented not, he was to be stripped of all clerical priviledges : And as the Clerks were notoriously active in these mirthful disorders, so they were no less passive in some other. When a young Priest was to say his first Mass, what a costly height of merriment was he wont to be put to, what Meat, what Wine, what Musick was sufficient for this gratulation ? And if a Souldier were to be honoured with a Military Girdle, how were all the neighbour Parsonages filled with the chargeable entertainment of that jolly and reveling retinue ?

What

What pleasure through his Holinesses Indulgence do his white sons of *Spain* find in their *Juogo de Toros*, which though it were not long since for the great inconveniences (which were found in it) loudly bellowed down by a Bull from *Rome*; yet now lately upon some cautious terms is let as loose as the Bull that is hunted, and even Clerks and religious Persons not inhibited from being spectators.

*In regnis Hispanie prædictæ poene sunt revocata (scil. tan-
torum & fero-
rum agitatori-
bus) his condi-
tionibus, ne fiant
diebus festis,
& ita ut non
possit mori se-
qui. In iisdem
regnis eadem
concessit. Cle-
mens 8. adhor-
tans ne hæc be-
nignitate abu-
tantur. Anno
1596. Gavant.
V. Tornea-
mentum.*

What should I speak of our merry Wakes, and May-games, and Christmas triumphs, which you have once seen here, and may see still in those under the *Roman* dition; In all which put together, you may well say, No *Greek* can be merrier than they. Now on the other side, in opposition to these jollities, what I pray you, hath Protestancy to lay in the scales, that might weigh down, or but sway the Balance to an equilibration? yea what is there here but a sad, serious, sportless Devotion? All they can say or do, is (as their Preachers inculcate to them for their cold comfort) that of *St. James*, *If ye be merry, sing Psalms*; and that of *St. Paul*, *In Psalms and Hymnes and Spiritual Songs, singing with a grace in your hearts unto the Lord*; and to labour for that inward joy of the Holy Ghost, which may make them truly and secretly happy; as for outward recreations, they allow them gladly, but only such forsooth, as whereby the body may be better; and the soul no worse; and higher they will not go. Alas, we have either no Holidays,

The triumph of Holiness.

or no sport in them, no Jubilees, no Carnivals, no Pageants, no musical Vespers, no Bishops now (as it falls out) either Boys or Men; no baiting of Bulls, but with Dogs to observe a Statute, no Wakes, no May-games, no Christmas Lords; shortly like weak Melancholicks we boast of no pleasure, but honest, sober, modest, and such as might not mis-become an Hermite, or shame a Saint.



CHAP. III.

The triumph of Holiness.

WHiles we profess to lament the impurity of the lives of too many of ours, confessing it incapable of either denial or concealment, our Good mother of *Rome* boasts still of her holiness, and we may believe her. Only it hath been her unhappy lot to meet with unkinde sons, which have not stuck to blazon her as shamefully foul, both in life and doctrine; and her mishap hath been yet the harder, that the honest men have been still the more clamorous. It was but a gentle word of *Cassander* when he said, he denied not but that the Church of *Rome* had not a little departed from her wonted

*Non inficior
Romam Ec-
clesiam à præco
suo docere &
splendore non
parum diver-
sam Cassand.
de offic. boni
viri.*

wonted beauty and splendor: But who would believe that so pious a man as *John Gerson*, Chancellor of *Paris* should so slander his Mother as to say, The state of the Church is grown altogether brutish and monstrous; and should give an Item to the overseers to enquire whether the Cloisters of Nuns be not become the Stews of Harlots, and the Monasteries of Canons be not grown to be Inns and Market-places; and whether their Cathedral Churches be not made the Dens of Theeves and Robbers; And that another no less godly than he, should say, that the Church is grown to that pass, that it is not worthy to be governed by any but by Reprobates. Who would think that so wise a man as *Casarius Branchedornus* could so far overreach, as to say, that the lusts of whoredome and gluttony, and other shameful enormities had gotten such an head, that young men did *Pati muliebria*, and Priests did *facere virilia*; that their Nuns did as it were openly profess unchastity: and at last, that whosoever was noted to be a shameless Adulterer, or a wild Ruffian that had lavisht out all his Patrimony *ann, pene, ventre*, was sure to betake himself to the Court of *Rome* as his Sanctuary; Yea who would think that such a Saint as *Bernard* should not stick to say of some places under the *Roman* obedience, that they were

Statu insuper Ecclesie nomine factus est totus quasi brutalis & monstruosus.
Gers. Serm. in die Circumcisionis.
Inquire si quæ hodie claustra Monialium facta sunt sicut prostibula meretricum; si quæ Consecrata Canonicoꝝ Monasteria fiant quasi fora & diverforia, &c.
Joh. Gers. declaratio defectum.
Libido stupri, gula, cæteriq; indecoris non minor incesseſſerant Adolescentes pati muliebria, Sacerdotes facere virilia, venustales pudicitiam in propatulo habere, &c.
Nam quicumq; impudicus adulter & ganeo, ann, pene, ventre bona patria Lancinauerat, Romam velut in Asylum se recipiebat.
Orat. præmonitoria Cæsaris Branchedauriæ ad Imper. &c.
Si auderem dicere, demonum magis quàm orium pascua hæc
Bern. Confid. l. 4. c. 2.

Dico tamen in
vostis Episco-
patibus, jus, fas,
honestas, religio
perierunt. Bern.
in persona E-
piscopi, Treve-
rensis Epist.

177.
Vertant (aie-
bant majores)
uxores in foro-
res, at hæc atas
vertit in scortil-
la, amículas &
meretriculas, &
consequenter li-
beros legítimos
in mamzeres,
mothos & spuri-
os.

Espenc. Appen-
dice Deus ab-
stulit nobis fili-
os, Diabolus de-
dit nepotes.

Alexand. Papa,
Idem. cirante
Espenceo, ib.

Non huc addu-
citur quia sit
turba Monaste-
riorum, in qui-
bus adeò nulla
viget disciplina
pietatis ut præ
his lupanaria

sint & magis sobria & magis publica. Erasmi. Epist. Grunio. Deteriores
profectò non Gentilibus, vixit etiam Demoniis. Nic. Clemangis de lapsu &
repar. In laud. Alberti Argentinis in Chronic. Revis. de Conc. d:
Trento.

not pastures of Sheep, but (if he durst say
so) of Devils; and could cry out that in their
Bishopricks, Justice, Right, Honesty, Religi-
on, were utterly lost. Who could have lookt
for such language to fall from so grave a father
as *Espenceus*, that our Ancestors wisht that
Clerks should turn their Wives into their Si-
sters; but now our Age turns them into Lem-
mans and Whores, and Harlots, and conse-
quently their lawful issue into Bastards; And
again, God hath taken away our Sons, and the
Devil hath given us Nephews. Who could
imagine that so learned and ingenuous a man
as *Erasmus*, would so far wrong his Neigh-
bours, as to say, (*turba monasteriorum*,) a
number of Monasteries are so degenerated,
that the Stews are more chaste, and sober, and
modest than they. That so honest a man as
Nicol. de Clemangis should cry out of these
sacrilegious profaners of the Church, as
worse, not than Heathens only, but than very
Devils. And what shall we say to that holy
Bishop, who told *Benedict* the 12. then new-
ly elected Pope, that he had had a Vision
wherein that face of his was clearly repre-
sented to him, and withal, that therein al-
so there was shewn to him a beastly dirty
stable with a white Marble coffer in the
midst of it, very fair but empty, adding this
Commentary upon his said Vision to his new

Holiness:

Holiness: You are that white coffer, the Church is that stable; it behoves you to purge the Court and See Apostolique which is at this day in a foul and beastly condition. All this while these men speak not of those professedly debauched wretches, that make a trade of filthiness, whereof yet St. *Thomas Aquinas* makes a cleanly comparison, and in a sort a plea for their toleration; That a Whore in the World is as the Pump in the Ship, or a Privy in a Palace; Take these away, and you shall fill them with stench and annoyance: Surely (by the way) upon this account *Rome* must needs be very sweet, when in that City alone in the year 1565. as it is said, there were reckoned no fewer than 2800. Curtisans; whereof if any should be coy and pretend to a repentant modesty, some grave Authours of theirs have taught that they may be compelled to their fornication, though the shame-faced Casuist *Covarruvias* blush at the motion: but what speak I of Fornication, Fornication is but meer Chastity in comparison of what their own Casuists confess to be usually acted in their Streets; I will favour chaste eyes in concealing it. It was a strange devotion in the Heathen *Corinthians*, that they prayed for an increase of their Whores, and thought to please their gods with Vows of bringing in more supply of Curtisans. I never heard that *Venice* it self ever did so much: I wis, there is no need of any such Devotion, there are store of such Cattle every where. The supplication of Beggars tendered to King *Henry* the eight, assured

Id facit in munda meretrix quod sentina in navi, in palatio cloaca. Tolle hæc & omnia fæore replebis.
Thont. de Reg. Princ. l. 4.

River. in Petri Sanct.

Cogi possunt ad patiendum, se cognosci. Anton. Schappius in Lib. de Jure non scripto. Vivald. Cand. 4 part. c. 3.

Athenæus & Ebrianus.

Supplicat. of Beggars. Vid. Fox Monum. and Acts,

Truly they do nothing but apply themselves in all things how they may have every mans Wife, every mans Daughter, and every mans Maid.

ubi supra.

Luther *Sermoes Convivales.*

Quidam sacerdotes cum propriis fororibus concumbentes Filios ex eis generarunt, omnes ergo fœminæ excludantur.
Cencil. Morguntin. sub
St. phano. c. 10.

assured him that by vertue of the sacred Votaries, there were 100000 Whores in this our Nation; not all such sure by open profession (as what and how many acts make up that trade) which some measure only by scores, others by thousands (I leave to their learned *Vivaldus*, and *Mosconius* to determine) but by secret constupration; for they instance in mens Wives and Daughters, and Maid-servants thus foully debauched; though no doubt many a one of them the while, wipe't their mouths and made fair weather of it, pretending chastity, and therein resembling a foul Close-stool with a gilt cover: Neither was it otherwise elsewhere; whereupon it was that Dr. *Staupitius* told the Bishop of *Magdeburg* that he was the greatest whore-master in *Germany*; for whereas other Masters of the Trade had but fifty Florens yearly, the Bishop had no less for his Rent of them than 500 l. Did these odious Crimes shroud their heads in Brothel-houses only, the shame were less; Although the very *Abassines* could teach us to barre these filths out of our Cities, and as our fore-fathers were wont to disgrace them with peculiar habits of infamy; But that the reproach of such foul guiltiness should be cast upon holy Orders, upon persons professing strict mortification, the slander is intolerable: Were the fathers of the Council of *Mentz* well advised when they could say, *Quidam sacerdotes*, &c. some Priests lie with their own Sisters, and beget Children of them? Was *Salmeron* sober when he said,

said, We must provide what we may that our Priests may not be bad men, though many of us cannot be good? Was the zealous Preacher Fryar Menotein in his right wits when in the Pulpit he play'd so boldly upon the Clergy? Ye, my Masters of the Church, do not damn your Souls; ye have now Birds in a Cage that chirp to you by night, ye know my meaning; put them away. Did he not rave, when he told them, That all the goods of their Churchmen pass away upon three words of the *Ave Mary*; First, *Benedicta tu*, in their great Pumps and Braveries: The second, in *mulieribus*, their Gossips and Lemmans; The third, *Fructus ventris*, in their Banquets and Belly-cheer? But was he not stark staring mad when he said, Verily it seems that our Prelates were sent of God by way of a scourge to us, or rather given by the Devil to destroy and ruine the Church; and otherwhere, they say, that the streets of Hell are paved with our Priests crowns; yea, not to mention *Dominicus à Soto*, which confesses the multitude of Concubinaries, and Adulterers, in their Clergy; Was not our *Bromiard* worthy of a sharp Censure for that shrewd Tale which he tells of a Priest returning from his Lemman somewhat late, who hearing a lamentable noise of a Ghost not far from him, askt what or

Providendum est quantum possumus ne mali sacerdotes sint; etiam si boni multi esse non possumus. Salm. Tract. Christum esse in Euchar. adorand.

Domini Eccles. non damnetis animas vestras habetis maintainentes filios virgines. Habetis aves cantantes de nocte que sunt a la cage vos bene intelligitis me; Ponatis eas extra Menor. Feria 2 post Dominic. 40. fol. 129.

Omnia bona Ecclesiasticorum transeunt per eros mots de l'Ave Marie. Primo benedicta tu, Ce sont les grandes pompes, grandes bagarres, &c Menor.

Feria 6. Sab. post Dominic. 40. fol. 8. Certè videtur quod Prelati sint per modum flagelli missi a Deo, vel potius dati a Diabolo ad destruendum & depopulandum Ecclesiam Idem Menor. fol. 81. Quidam dicunt que le coroner des Prestres seront pavees des cues de enfer. Menor. fol. 63. Sacerdos quidam rediens à focaria sua, &c. Brom. Sum. predunt V. Luxuria.

who

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who he was? the Ghost replied, Who art thou that askest? A Priest said the man: A Priest said the Ghost, A Priest? and being asked why he redoubled the word with such a vehemency, answer was made by the Ghost, That there came daily such store of Priests to Hell, that he had thought there had been none left alive upon Earth: And elsewhere,

*Mali prælati
animas tradunt
custodiendas;
demonibus i.
malis curatis
qui eas plus
quàm demones
destruunt.*

*Brom. ibid. V.
Prælati.*

*Quia demones
non tot commit-
terent luxurias,
&c.*

*Horror enim est
audire quam
multa perperam
per 28. ferme
Episcopos sint
admissa. Nau-
cler. vel 2. Ge-
nerat. 31.*

*Alphonf. Var-
gas Relat.
Socratena.
Jesuit.*

Mali Prælati, &c. Ill Prelates, saith he, commit souls to the Devils to keep, that is, to lewd Curates, which destroy them more than the Devils themselves; for the very Devils would not commit such riotous outrages, nor give so many wicked examples as they: Not to make any reckoning of our *Jeffery Chaucer*, or their Fryar *Mantuan*, whose tongues shall pass for no slander. What shall we say to their own Chronicler *Nauclerus*, who hath presumptuously dared to say, *Horror*

est, &c? What foul things were done by twenty eight Popes on a row, it is horrible to tell. In the mean time it is well for the Fathers of the Society that they are stanched; for that their holy Founder *St. Ignatius Loiola* pray'd for them, as *Alphonf. Vargas* tells us, that none of that Fellowship, for an 100. years after the Rule received, might fall into any deadly sin; so as all is cocksure for them, however their *Tussonius*, and *Rheinigius*, and *Coprevicius* are slandered with no small faults; and many false tales are told of them by their *Hassenmullerens*, and our Secular Priests, and *Robinson*, and *Wadsworth*, with other malevolents. As for the holy Sisterhood, how-

however it hath been in times of yore, that scarce any one of them could be found that was not furnisht with her *Devotus Carnalis*, as *Alvarez Pelagius* informs us; yet now there is order taken with them to be chaste enough (except you would stand upon the overstrict terms of the Rule of St. *Columbanus*, *Quid prodest, &c.* what avails it to be a Virgin in body, if not in minde too?) There were never poor Maids hamper'd with so straight Laws as they; not so much as the Priest at Mass shall be allowed to have but a glint of them: The Bishop himself, when their persons, yet shall not visit their faces. Not to instance in more; Not a Chimny shall be suffered to be made in their private Cells, or if any be made, it shall be stopp'd up, lest some Amorous *Jupiter* should descend down that way in a golden showre; and all this perhaps little enough; Ask the Sisters at *Lisbon* else: Poor souls, what will become of them trow we, if our *Bromiard* say true, who tells us of an holy *Recluse* which had been long meured up in her chaste Cell; at last espying a fair handsome stripling through the key-hole, having more than a moneths minde to him, and soon after dying, appeared to her Sisters in a woful posture and told them, that for that one glance of her eye, and that one wanton wish, she was damned.

Thus are those godly Governours careful to prevent evils; and when they are discovered, are as ready to punish them, having ordained many sharp Laws for the correction of

Quid prodest virgo corpore, si non est mente? Columb. Regal. Fenestra quâ S. Eucharistix elevatio prospiciatur aliis ne pateat duobus cubitis & uncis 2. ne sacerdos ex altari possit videre moniales. Pro. 1. Gavant. V. Monialium Eccles. Caminus privatis cellis ne permittatur; & ubi est obstruitur. Pro. 4. Gavant. Inclusa quædam sanctissime urpeccat, &c. Brom. sun. V. Confessio.

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of hainous Offenders; As for example, the Council of *Lateran*, Anno 1179. enacted, That if any Clerk were taken in that incontinency which is against nature, he should be excommunicated and cast out of the Clergy; which yet perhaps some *Draco*-like Law-givers would have punished with death it self. Other severe Penances have they laid upon Adulteries and such other lighter sins, as they call them, which we shall meet with in their due places.

Such as the
curfed Monk
Dan Constantine
hath written in
his Book of
Coitu: Chaucer
Merchants Tale.

So as after all these scandalous aspersions cast enviously upon our holy Mother, who sees not that she surmounts in purity of conversation all her competitors; who while they tax her, are willing enough to forget their own guiltiness. Just as the *Parthians* who in fight with the *Romans*, having slain one *Rustius* a *Roman* Souldier, and finding in his pocket a ribaldish Pamphlet called *Milesii* (as bad belike as the cursed Monk *Dan. Constantine* wrote *De Coitu*) cryed out upon the beastly humour of these Men which could bring bawdy papers into the field with them, whiles themselves who were thus clamorous, had brought along with them no fewer than a thousand Harlots to follow their Camps. *Clodius accusat moechos.*

And as for purity of Doctrine, who can make doubt of their sensible advantage? What though they Preach up the lawfulness of the publick Stewes, of a delusive equivocation, of the murder of Heretical Kings, and determine of the horrid sacriledge of a Mouse that eats her maker, the equality of Traditions to the written Word of God, the inerrableness of a
sinful

sinful and wicked man ; an equal adoration to the Stock and to the Saint, and a thousand such seeming Heterodoxies ? yet we must know that if the Church have defined them so, they are *de fide*, and must be believed by us to be no less true than the Gospel. Fond Hereticks will not know the Latitude of the power of the Church ; but they must be taught, that what Point soever she shall determine, though it be but that *Toby* had a Dog, and that Dog had a tail, it must in that name go currant for Fundamental. Upon which weighty considerations it was (for one) that our *Bromiard* could say, *That Faith and Christianity increase and thrive amongst them, like a full Moon, or a blind Horse.*

Heu, Fides & Christianitas crescunt bodie sicut Lunaplena, & equus cæcus.
Brom. V. Fides.

Now on the contrary, if you look to the lives of the Opposites, you shall find their very Leaders foully Scandalous, and infamously branded ; *Martin Luther*, if he were begot by an *Incubus*, yet he was an honest *Feyer*, as he could say of himself, for 15 years together ; then, as the World knows turned Apostate : What though *Erasmus*, and all other his Adversaries, confess he was (setting his Marriage with *Katherine Bora* aside, which in a Cloister they lookt upon as no less than Sacriledge) of an inoffensive conversation ; for although the wit of an hyperbolical *Bolser*, can play upon him, and say he vomited as many times as he spake ; yet he should have much ado to find that (though a *German*) he was once drunk in his life, or guilty of any excess : Yet if a clean life, he had a foul mouth, as both the Pope and King *Henry* can witness, and which alone blazons him

Luth. Serm. Convivial.

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sufficiently, was taught by the Devil to cry down the Mass. What if he seriously and plainly confess, That the Devil taking advantage of his former superstition, urged upon him those arguments purposely to have driven him to despair, for his guiltiness of that Idolatrous service? That is all one, we must believe it was done by that foul spirit, in a way of hellish familiarity, and not in any hostile fashion; and although there be never so many proofs of his dying in a composed and Christian manner; yet we must be content to be faced down that he was violently killed by the Devil whom he had served. For *John Calvin*, it is well enough known, that the World rings of him as stigmatized and foully criminous; howsoever *Geneva* magnifies him for Exemplary and Saint-like holiness; and all men admire him for his incredible painfulness in his Station, having for 23 years together Preached daily; besides his doubled Sunday labours, and his weekly Divinity Lecture in the Schools, and all this not perfunctorily performed; howsoever then any wise Man might well think, how utterly inconsistent such assiduous toil can be with basely-lascivious thoughts and actions [*Otia si tollas*, is the old and true word.] And however the State of *Geneva*, by authentical Testimony under their publick Seal, have fully cleared him from that malicious aspersion; yet it is enough that a *Bolsac*, his professed enemy, an infamous Apostate, hath said it; he cannot be innocent whom such a Saint accuseth, though fifteen years after death. As for

*Rivet. in Petr.
sanct.*

for another of their good Leaders *Huldricus Zuinglius*, did it not become him well, of a Preacher of Peace, to turn firebrand of War, to change his Gown into a Corselet, and instead of his quiet bed, to die in the field? What, if it appear that he was importunately pressed by those of his charge to yield them his presence amidst their Troops, not as a Souldier, but as a Pastor (though armed for more security) what if he were unhappily slain amongst other his good Neighbours (as it was the lot of that incomparable *Chamier* at *Montalban*) and after burnt by the *Tigurines* to ashes? And what if (for a marvellous Testimony of his honest intentions) his heart alone was three dayes after such his combustion found, in that heap of ashes, entire and untouched? Yet how can it be other than a foul slur to his reputation, that a professed Preacher should be found thus dead, and wrapt not in Lead but in Iron? Whatever liberty latter times have taken, neither the Antient Councils abroad, nor our *Ostobone* Canons at home, would have indured it; and we know who sending the coat-armour of a consecrated person taken captive to the Pope, could say *Vide an hac sit tunica filii tui*; See if this be your Sons coat.

To let pass their guides, if we cast down our eyes upon their followers in general, Cardinal *Bellarmino* hath passed their doom roundly and soundly: As for the people (saith he) there are indeed in the Catholick Church many bad Men, but of the Hereticks there is not

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one good : *Ipse dixit* ; and if the Cardinals make up but one body with the Pope, by vertue of that union he can no more erre in his sentence than his Holiness himself ; and so *actum est de hareticis* ; the sum of all is, The Church of *Rome* after all slanders is holy ; the opposite Churches after all Apologies are equally impure as she is holy.



CHAP. IV.

The triumph of Power.

AS in Glory, Pleasure, and Purity, so so much more in Power doth our fore-said Mother of *Rome* exceed all her Rivals. Lest you doubt it, her power is clearly seen in her mighty Jurisdiction, and in her miraculous operations. For first, what is it that her ministerial head wants of omnipotency ? Ask *Mosconius*, and he can assure you that the Pope is above law, against law, without law, and therefore can do all things ; He can open and shut Heaven, Hell, and Purgatory ; He can dispence with vows and oaths ; insomuch as in every promissory oath that a man swears, the Popes power is tacitely fore-excepted ; He can increase the number of the Books of the holy Scripture ; He can Canonize Saints, Depose and dethrone Kings, Dispose of all earthly Dominions ;

Supra jus, contrarius, &c.

Moscon. de Majest. Eccl. milit. l. 1. De Summo. Pont.

In omni promissorio juramento Potestas Papæ excipitur. Reg.

Cas. Jo. Bacon in 4. Dist. 25. q. 14.

Revis du Concil. de Trente.

minions; So as it was acutely distinguished by *Jacobus de Teraneo*, that when our Saviour gave charge to render unto *Cesar* the things that are *Cesar's*; he meant it for a continuance but only for the present until the time of his crucifixion, telling us that when he shall be lifted up, he will draw all to him; that is (saith he) he will take away all the Kingdoms of the Earth from Temporal Princes, and bestow them upon his holy Vicar the Pope, by vertue whereof he can mould and frame Kings to his own pleasure; *Roderiguez.*
 For example, he can command a King to take *Cal. Conscient.*
 such a wife as he shall recommend to him; he can dethrone and depose the proudest Monarch. Yea what do I speak so narrowly and mincingly of his power? he is *Rex Regum*, and *Moscon, ubi supra.*
Dominus Dominantium, the King of Kings, and Lord of Lords; every rational creature is subject to his rule and command: and in short he hath one and the same Tribunal with God himself; So as it was but his meet Title, that was *Amnis rationalis creatura Papæ imperio subjacet. Ibid.*
 in our time given to Pope *Paul* the fifth; *Paulo Papæ unum Tribunal cum Deo ibid.*
Quinto Vice-Deo; which after some agitation in the Consistory, was resolved upon by his Holiness to be a Stile not unfit for himself to own. *Gul. Struther. Spec. Princip.*
Genesis Sepulveda would seem to tell us no less, *Pontifices pro Deo habemus*, we account of the Pope as instead of God himself; *Papæ!* this height is for wonder, not for emulation. Now, what if a *St. Chrysostom* shall say, He that affects a Primacy on Earth, shall find confusion in Heaven; That wind shakes no corn; certainly he were much too blame, that having the Keys of Heaven hanging at his girdle, would not let in himself. *Quicunque desiderat primum in terra, inveniet confusionem in cælo. Chrysost. in Matth. hom. 43. Ibid. Moscon.*

Vita Bernardi.
A. Roberto
Großhead. Ep.
Lincoln. Vi-
valdus, *Excom.*
est jumentum
Diaboli.
Ossa tacta à
Rob. Brook
excom. per Tho-
mam Becket
canes noluerunt
comedere. Flo-
rileg. An 1170.
Mr. Clouet in
his *Motives to*
Conversion.
Leo African.
descri. Africa.
Diabolus possi-
dentis quendam,
dicit Franc. Fa-
ctum Fratrem
Juniperum ve-
nire contra te,
nisi recedas, &
Dæmon subito
recedebat. Lib.
Conform.
Francis. Fæ-
cundatur fru-
ctus. 8.
Nos miseri &
calamitosi qui
neque culices
expelle. e pos-
sumus; ædum
Dæmones. Chry-
sost. in illa,
Qui credit in
me majora faci-
et.

If you think fit to look down to the subordinate Clergy, their power will be found no less than stupendious : As no Prelate but hath power to excommunicate, so their excommunication is dreadfully powerful. The Abby of *Fasniack* was horribly infested with flies ; *Excommunico eas*, said the holy Abbot of *Clarevall* ; on the next morning those noysome guests are found all dead in the floor : A white loaf, upon the words of Excommunication passed, turns as black as a coal ; absolved, turns to the former hew. *Robert Brook* being excommunicate, (and by vertue thereof became *jumentum Diaboli*) the very Dogs refused to take the bones from his hands, which he offered unto them ; and as readily snatcht away being tendered by others : They can give up whom they list to the power of the Devil, and rid whom they please from that evil spirit by their mighty exorcisms. And if but a piece of a Versicle of *Despauterius* his Grammer be but muttered over the *Demoniack*, *Carbasus hic*, &c. the foul spirit dares not abide by it : But if it be some stiffe Fiend, such as the *African* conjurers of *Fez* were wont to stile *Aerie* spirits, let but *St. Francis* threaten to send Fryar *Juniper* to him, he dares not stand the encounter ; so as it was a word of unjust disparagement which *Chrysostome* could cast upon their Exorcists, *Nos miseri*, &c. miserable and woful creatures that we are, we cannot so much as expel Fleas, much less Devils. But it is yet a far higher power which every Priest by vertue of his office can and dares challenge to exercise, even no less than

to create his maker. *Casseneus* can tell you, *Licet Angelus*
cet Angelus; although (saith he) one Angel can *possit unum cœ-*
move one Heaven, yet he cannot bring down *lum movere,*
one of those Heavens to the Earth: But a Priest *&c. Cassen.*
can speedily and suddenly fetch the true body *Glor. Mundi.*
of Christ from Heaven to the Altar, even in *4. num. 6.*
so short a space as the Sun can diffuse his
beams of light; Yea herein a Priest saith the
Author exceeds the power of the Archangels:
And I hope we shall not need to strive to go *Imò verò supe-*
higher; and let this be the beginning of her *rat potestatem*
miraculous operations, though ordinarily and *Arch-angelo-*
constantly wrought: There is a world beside *rum, ubi supra.*
of extraordinary and occasional miracles
whereby her Religion is not a little honoured
and confirmed. I wis, our Reformers must
confess themselves here to seek: Can they *St. Brigida pa-*
boast of a *St. Bridget*, that having given a *nem datum cani*
peice of Bacon to a fawning Curr, yet after he *adulanti, quod*
had eaten it found it again restored in her Ket- *restituitur in*
tle? That but signing a new-born Infant with a *caldario; vita*
Cross, caused it to disclaim the wrongfully im- *Brigidæ Kildu-*
puted father and to name the true, and was *rensis à Cogito-*
not the child (trow we) as miraculous as the *so ejus nepote*
Saint, that he could know his own father? That *scripta.*
for a proof of her Virginity, did but touch *Os infantis nu-*
the fear-worm-eaten wood of the Altar, and *perrimè nati,*
turn it fresh and green. Can they brag of a *&c.*
Saint *Smithine* that by making the sign of the *Pater meus non*
Cross made whole the poor womans Eggs that *est Episcopus*
were all unhappily broken in her basket? *Broen, sed homi-*
ille vilis qui in
populo ultimus
seder. Jo. Cap-
grave in vita
Brigidæ.

Tangens lignum altaris, in testimonium virginis, statim viri de factum est.
vita Brig. p. 206. Ova fracta paupercula signi crucis reparavit. Florileg.

St. Brendanus
Paschalem so-
lemnitatem su-
pra monstruosam
maris belluam
per septennii
spatium cele-
bravit. Gerald.
Camer. trues de
mirac. c. 10.

Post longos &
indefatigabiles
labores deside-
ratissima Para-
disi terrestris
visione, &c.
Idem ibid.

Libro de sanctis
Hibernicis nu-
per Latin. edi.

Rideant sancti si
volunt segreges
hodie. u. Pi-
card. præfat.

Can they shew us a St. *Brendan* that for seven years together celebrated his Easter upon a Whales back, mistaken at first for an Island? but when it was perceived, St. *Machutes* (as happy was) by his Prayers fixed that Sea-monster for starting; so as after that, the same Saint travelled so far as to the Earthly Paradise, and as good luck was, returned safely home: But whether that Whale lay there lieger for the whole seven years together, or whether it came kindly every Easter to seek and find out Saint *Brendan*, and to offer the service of his back to so holy a purpose (because the Earth could not afford room enough for that business) truly I cannot shew you.

Can they produce such a Saint as St. *Fingare*, who sailing from *Ireland* upon a broad leaf into *Cornwal*, in the disappointment of her shipping, being martyred by the *Tyrant*, carried her head in her arms (just as the great *French* Saint did) up to an hill not far off, with intention to bury it there; but hearing some unquiet Gossips scolding there, brought it down into the Valley, and washing it in a Well that sprang up there purposely in the place, quietly buried it and her self? Now in mind, Dr. *Picardus* of *Paris*, the late ill-advised Editor of those uncouth relations of the *Irish* Saints, with so great gravity and authority, was much too blame to give the Hereticks such free leave to laugh at those too admirable Stories, which otherwise they might have perhaps passed over without any great charge of countenance, or at least with an easie smile; whereas now they cannot
good

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but laugh a good at his so prodigal indulgence and prodigious faith.

Can you brag of a Saint *Clare* that stood still from Holy-Thursd^y in the afternoon till the Saturday Vespers in one place [*nihil perpendendo*] thinking of nothing? wherein yet she had not so much patience as her Sister-Saint in *Ireland*, who putting her hand out of her window, had a *Throstle* came and laid her Eggs in her hand; where the good woman stood stock still till those Eggs were hatched, and in all likelihood stirr'd not till the pretty Birds were fledg'd, that she might not lose the fruit of so great a mercy: In the mean time we must think the place was no less sweet, than was the musick of that grateful Bird.

Can they shew us such a merciful Saint as the good Abbot of *Willar*, who to save a poor big-bellied womans longing, killed his Oxe, and gave the poor soul a good piece of Beef thereof, which yet was the next morning found alive soundly grazing in his pasture? Can they tell us of such a Saint as the holy Bishop *Evermodus* of *Raceburgh*, who thinking to lay his Mittins upon a spirgat on the wall, left them hanging upon the Sun-beams; right, so as Saint *Bridget* (alike mistaking) hanged her wet cloak. Can they shew us such a *Thaumaturgus* as Fryar *Conrade*, who raised five men from the dead? or such a powerful Orator as Fryar *Antony* of *Padua*; who finding his labour lost in converting the Hereticks, went to the Sea-side and called the Fishes together, both small and great, which in whole shoals assembled themselves,

St. Clara stetit à die Jovis sancto post vesperam usque ad Sabathi sancti horam tertiam nihil perpendendo. Lib. conform. fol. 105. Lib. de sanctis Hibern. præcitat. Wilhelmus Abbat Willariensis jussit æconomum bovem suum, &c. Spec. exempt. ex. Tho. Cantuar. Everm. Raceburg. Episcopus chirothecas deposuit; inventæ sunt in aere pendentibus. Lib. de sanct. tribun. Fr. Conradus qui suscitavit quinque mortuos. lib. Conform. pag. 199. Ingens multitudo piscium accersit & caput exerebant extra mare. Conform. Franc. Fæcundatur.

*unde Bufonem
ingentem, &c.
ecce corpus ca-
ponis callidissi-
mum & olens,
&c. ibid.*

*Fr. Bened. de
Aretio multum
devotus Danieli
Propheta, affe-
ctavit ejus se-
pulchrum, &c.
Lib. Conform.
fol. 73.*

*Dionys. Carthusi-
anus de 4.
Novisse. Part. 3.
cic. à Kellero
numero in Mis-
cellan.*

selves, and lifting up their heads above the water, listened very attentively to his forcible persuasions, and no doubt could not but be turned Catholiques, as they plainly testified in their silence: The success whereof could not but stir envy in the peevish Hereticks, who bidding the holy Man to supper, set before him a great ugly Toad, urging him with that charge in the Gospel [*Whatsoever shall be set before you, eat*] but he did only make the sign of the Cross over it, and it was suddenly turned into a goodly fat Capon, piping hot from the spit. Can they name us such a Favourite as Fryar *Benedict* of *Aretium*, who having been much devoted to the blessed memory of the Prophet *Daniel*, had a great mind to visit his Tombe in *Babylon*; but being disheartened with the length of the Journey, and the fear of the Dragon that keeps it, one day as it happily fell out, an huge great Dragon appeared to him, and enwrapping him in the windings of his long-sweeping tail flew away with him roundly to *Babylon* (was not his heart at his mouth, think we, the while?) and set him down fair and softly close by the Tombe aforesaid; where he viewing that sacred Corps, made so bold out of his deep devotion to borrow a finger of it to keep for a precious Relique: When straightwayes up was he snatcht again by that friendly Dragon, and carryed gently and safely to his own Cell? Can they speak of such a Saint as *Christina*, who dying in her childhood was kindly welcom'd into Heaven, but was withal offered the

the choice whether of staying still there in happiness, or returning to the Earth again for her greater merits in delivering poor souls out of their Purgatory torments? She like a most charitable Saint, chooses the latter: Down therefore she comes to this lower world; where yet she so lives as not abiding the stench of the sins of Men, she makes her residence on high, perching on the tops of the tallest Trees, and the loftiest Pinacles, and satisfies her hunger with the milk of her own breasts: And why might not her Virginity afford her milk enough out of her own store? Ask *Dionysius the Carthusian* else.

But not to instance in thousands: Can they sample us with such a pattern of powerful Sanctity as blessed St. Francis Christs Standard-bearer, as they style him, and Jesus typical; Heaven and earth are filled with astonishment at his wonders: What should I talk of the pretty miracles of the reclaiming of his Brother Wolf, and instructing of his Sister Sheep; the obedience and homage done to him by the Fowls of the Air, Fishes of the Sea, and the Ants of the Earth, or the Spider which he willingly swallowed down his throat at Mass, creeping whole out of his thigh; or water fetcht out of the Rock to satisfy the thirst of that honest Man which had lent him his Ass; or a lock of his hair laid in the

Vexillifer Christi.

Lib. Conform. l. 1. Fructu. 10. pag. 140.

Ovem sibi oblatam sic instruxit ut cum Fratres in Ecclesia cantarent, ipsa ingrederetur, ut sine alicujus in-formatione genua flecteret, vocem balatus emittens.

Lib. Conform. pag. 191.

Franciscus dicendo missam in calice araneam invenit quam,

nolens projicere, bibit cum sanguine, &c. fol. 72. Aquam de Petrà bibendam dedit oratione suâ cuidam cujus asino vectabatur. Conform. 187. Capilli b. Francisci immisi muro fracturam redintegrarunt. Conf. fol. 193.

Nibil Christus fecit quod Franciscus non fecit, imò plura fecit quam Christus. Lib. Conf. fo. 1149. *Fontem aque mutavit in vinum in Marchia* page 147. *Christus semel aquam in vinum mutavit, Franciscus ter, Christus semel transfiguratus est, Franciscus vigesies.* *Franciscus & fratres sui supra millenos mortuos ad vitam revocarunt, plus mille Diabolos ejecerunt.* Mart. Luther in præfat. Germanic. lib. prefixâ. *Demon Baroni cuidam moranti in Alpihus juxta Eugubium narrat mortem Fra-* crack of a riven Wall, making up the breach without Morter, and a world of the like feats; the History of his wonderful Conformities to Christ published lately with great authority by *Bartolomæus de Pesis*, doubts not to tell you, that as he was conformed to Christ in his Wounds, so he transcended Christ in his Miracles: If our blessed Saviour turned some Vessels of Water into Wine, *Francis* turned a whole Fountain so; If our Saviour Raised some few from the dead, he and his then-present retinue raised up no less than a thousand: After his death, by his Merits, he freed a thousand souls out of Purgatory, as the Devil told a certain Baron living in the *Alpes*; and with that train his soul was seen by *Bernadus de Quinta Valle* in the form of a bright Star ascending into Heaven, and was triumphantly met in the way by Christ and his blessed Mother, the Angels, the Apostles, Martyrs, and holy Doctors, and placed in a throne of the highest order of Seraphims, the formerly vacant seat of *Lucifer*. Lastly, for it were easie to be endless; Can they tell us of any holy building that travel'd through the Air (God knows why, and when, and whence) two thousand miles at once, as our Lady of *Lorettoes* Chappel & ait, datae sunt ei animæ plusquam mille pro suo comitatu, quas suis meritis liberavit. Lib. Conf. p. 318. *Obviam venerunt ei ad cælum ascendent, Christus, mater ejus, Angeli, cætus Apostolorum, fol. 324 In supremum omnium ordinum, 1. Seraphico locata est anima Franc. ibid. Domus Lauret. ter mota loco ab Angelis, 1. per miliaria 2000. Turfel, in Præf. hist.*

did?

did? Have they any such strange and faithful Records as the golden Legend, *John Capgrave*, *Speculum exemplorum*, and such other famous Monuments? which perhaps the Hereticks and some ill advised friends may slander as lyes; calling them *Miraculorum monstra*, as *Melchior Canus* did, and stick not to say, that if the Saints in Heaven could know what is written of them, and could be capable of Humane affections in that Region of impassibility, they would surely blush for shame, to see such prodigious tales fained concerning them; and as they say, *Socrates* when he read *Plato's Dialogismes* could say, *Quam multa de me mentitur adolescens?* so doubtless would they say; How many gross lyes do these idle Cloisterers raise of us? Yet for all that, honest Catholiques do as verily believe that *St. Patrick* raised not only *Fota* from the grave after he had lyen there ten years; but also the great Gyant *Glasse*, a man of an 120. foot long, the *Irish Kings* Hogheard, an hundred years after his burial, and christned him, and freed him from his old torments? And that the seven Sleepers in Mount *Celins* after two hundred years lying on the right side; did on the sudden for more ease turn them to the left; as fools abroad do believe, that all the posterity of the persecutors of *St. Thomas Becket* are at this day born with long hairy Tails dangling down behind them.

How many lyes does this young man tell of me?

Jo. Capgrave de vita St. Patrickii.

Sextus Rex Edward. in mensa sedens Westmonast. risit & dixit septem

dormientes in monte Celio requiescere jam 200. annis in dextro Latere, jam vertisse latus. Anonym.

Continuat. Hist. de best. Angloy.

No,

Diabolus in forma Christi apparere præsumpsit multis Ruffino.
Lib. confor.
Conf. 7.

2 Cor. 11. 14.

Luth. Serm.
Convivial.

No, no; all other pretended Churches may go whistle for Miracles; whereas *Lipsius* can tell you of the two Ladies that have done hundreds, and every story can inform you how frequently the retired Cells of holy Hermites have been visited by Celestial guests: Only the spight is, the holy Book of Conformities it self tells us, That the Devil himself hath not seldome appeared to Fryar *Ruffin* and others of his Fraternity in the garbe and form of Christ, and in such illusions hath so cunningly demeaned himself, that he hath dangerously deceived the beholders; and we know who told us, That Satan himself is often transformed into an Angel of Light: now all the craft is to discern the counterfeit Angel from the real Devil. *Luther* it seems, would pretend to some such skill; for when a Neighbour of his, a Maid lying on the bed of her sickness, had represented to her a very glorious Apparition, which both she and her friends thought no other than heavenly, they sending for *Luther* to behold that radiant spectacle, he straight resolved it was an evil Spirit; charging the Maid to defie it in that name, and to spit at it; which with much ado she at last yielded unto: whereupon that glittering Angelical apparition suddenly turned it self into an ugly Serpent; and crawling upon the bed of the sick person, bit her by the ear, and having drawn bloud of her, vanished: Some eyes are
more

more piercing than other; howsoever therefore advantage is hereupon by incredulous men to doubt, whether an ignorant Fryar can be more likely to discern which is the true Devil, than the wisest man was able Jo. Gerson. to know (in a Schism of some fifty years continuance, when two or three Popes were tugging together by the ears for Peter's Chair) which was the true Pope! Yet we must take it for a sure rule, that the Devil may appear in all colours but white, and so long as he hath not a cloven foot, all is safe. In the mean time, the Miracles of Rome remain unshaken by all froward infidelity. The fond Hereticks are ready

to choak us with *Vespasian's* cure of a blind man, and of a lame man too; and of the great Cures that were done by *Pyrrhus* his great Toe, yet neither of these were Saints; and to colour and excuse their impotency,

Vespas. Spurio curavit cecum, contactu pedem restituit claudum.

can tell us of *John Baptist*, who did no Miracles; and think to stop our mouths with the profession of our *Felinus*; *Multi non sancti, &c.* Note, saith he, that many who

Nota quod Multi non sancti faciunt miracula; aut vi verborum, ut consecratio Eucharistiae, aut vi parentela ut Rex Franciae, vel illi de domo S. Pauli, aut arte magica Dominic. Felin. in Cap. Venerab.

are not Saints, yet do work Miracles either by force of the words, as in the consecration of the Eucharist, or by vertue of their place or family, as the French King, and those of the house of Saint Paul, or by Art Magick; and are apt to strengthen their conceit with that resolution of our famous Postiller *John Ferus*; who tells us that new Revelations will indeed stand in

need de Test.

*Novæ revelati-
ones egent novis
Miraculis ;
Vetus autem
doctrina sive de
Lege sive de
Evangelio non
indiget novis
miraculis, &c.
Jo. Ferus in
lib. Judicum.*

need of new Miracles : But the old Doctrine whether of the Law or Gospel, needs no new or further Miracles, since it is so sufficiently confirmed already, that if an Angel from Heaven should teach otherwise, and confirm his Doctrine by Miracles, he were justly worthy to be accursed : But let them enjoy their own dull inefficacy, and rest content with their own confessed disability ; we see in the mean time how just reason the Church of Rome hath to triumph in the visible power of her unlimited Jurisdiction, and of her (if not incredible) yet unparallelable Miracles.

C H A P.



CHAP. V.

The triumph of Piety or Devotion.

A Professed purity of life without true piety in the heart, is no better than gilded Hypocrisie; Sincerity of Devotion is the main ingredient to a Saint: And herein, if it may appear that our said Mother of *Rome* doth as far exceed all other Churches, as her seven hills (where she sat of old) do overlook the *Martian* Valley (where she now resides) the day and the cause is clearly ours. Now then, what do we account Devotion, but fasting and praying, and all other acts of Religious worship? In all which, who dares offer to compare with the great Metropolis of Christendom? First of all her Fasts, and her Feasts, do as it were divide the year betwixt them; and are not those Fasts as solemnly and severely kept, as if all men from the Cradle had taken example of *St. Nicholas*, who (they say) when he was an Infant, did two days in the week (*Wednesdays* and *Fridays*) content himself with sucking but once a day. As for Wine and Sweet-meats, they break no square how plenteously soever poured down; It is flesh that breeds the quarrel. In the great Deluge, the Sea escaped the curse; only the
E
Earth

Earth and her store contracted impurity ; Let the Maw be crammed never so full with the most delicious and proritative Fish or Vian- des, and let them swim in the most inflaming liquor, here is no Fast violated : The Lollards are strangely mistaken ; it is not abstinence but change of diet that makes an holy Fast : And what a vain brag it is of their great Champi-

Chamer. *Nostra compotationes sunt modestiores vestris jejuniis. Vinum Theologicum & Torta Jacobitatum in proverbium abierunt.* J. Gers. Alex. Alensis. *Pleno laudant jejunia ventre.*

Gulielm. Fabricii *Observat. Medic. Cent. 5. Demino Biederodii.*

Chrysolog. *Serm. 43.*

on, *Nostra compotationes, &c.* Our compotations are more sober than your Fasts : And full unjustly doth John Gersin check our holy Masters with the Proverb of the Theological Wine, and the Jacobites Cakes : Neither is he worth his ears that hath not learned to distinguish betwixt *Jejunium Jejunii*, and *Jejunium Jejunantis* ; and that cannot both commend, and brag of fasting with a full paunch : But to speak ingenuously, it is not a meer not eating that is to plealing to God ; for then *Apollo-nia Schriera* who received no food into her body for ten years space, should pass for a Saint of greater merit than any History ever before recorded ; and *Esgenvougen* End the Maid of *Meurs* should go beyond her no less in reputation of sanctity, who abstained sixteen years from any bodily sustenance ; but therefore only is fasting acceptable to God, for that it gets us a stomach to our Devotion ; So as *Chrysologus* had reason to say, *Jejunium sine pietate jejunat* ; A Fast without Piety may fast for any acceptance. Now if you will measure Piety by tale of Prayers, what Church under Heaven is not over-matched by the *Roman* ? Tell me where else ye can find the perpetuity

petuity of a forty-hours Letany, upon all publick occasions of Drought, Rain, Famine, War, Pestilence? where so solemn Processions? where such thraves and lasts of private Oraisons, which without the well-devised helps of stringed calculation, could never keep even reckoning? where such a world of new-multiplied Rosaries? where such Masses and Dirges, and funeral Obsequies for both alive and dead? Shew me else-where another *Egidius Albornotias*, that by his last Will and Testament, took order for fifty thousand Masses to be sung for his soul: Shew me where so many thousand Torches are flaming at a Cardinals Funeral; that the wax amounts usually to no less than six thousand, or eight thousand pounds: And no marvel; for whiles some other Religions rest piously contented with the care of pleasing one Mediator, the *Roman* abounds with as many Mediators as there are Saints and Angels in Heaven. They have learned better manners than to rush in rudely to the presence, and to press to the chair of State; and to blurt out their bold petitions to the King of glory: They are taught (whatever *Chrysostome* saith to the contrary) to make their humble addresses to some friendly Courtiers; and speed in their suit thereafter; And for this purpose, how happy are they in the variety of their Cœlestial Patrons; what dolts were the *Pagans* of old, to adore such mean ill chosen Deities! The *Thurians*, if the *North* wind do but bluster a little upon the threatening Navy of their

Genesius Sepulveda in vita Albornotii Cardinalis.

Lib. Ceremon. Sacr. Tit. de Cardinal.

Nobis non opus est Atrienfisibus, &c.

Xenoph de expeditione Cyri.

*Pallori & Fe-
bri sana fice-
runt August de
Consensu E-
vang. l. i. c. 17.*

*Haytoni Passa-
gina terre
sanctæ.*

enemy *Dionysius*, clattering the Ships one against another, straight-ways are ready to sacrifice to that propitious Deity; and now who but *Boreas*? And the *Romans* erected Temples to the Green-sickness and Ague, for want of wit and better grace: But these Christian Devotionists know where to meet with their Beautified and Canonized Patrons at all seasons, and upon all Occurrences: On *St. John's* day they can implore that Saint especially for a Benediction upon their Wine, on *St. Stephen's* day for their Pastures, on *St. Mark's* for their Corn, on the Assumption of the blessed Virgin for their Herbs, Plants, Roots, and Fruit, &c. As for the Marinary Deities, they have plenty, for fear least some of them should not be at leisure, or otherwise employed in the vast element; *St. Andrew*, *St. Clement*, *St. Barbara*, *St. Nicholas*, and *St. Michael* the Archangel, whose *Grecian* Promontory *Malea*, when they pass by, they are glad to ply him with their best Devotions, that he would hold still his wings, from retting too hard upon their sails, and how can they miscarry under such Tutelage?

Add to these the settled course of their Canonical hours, which either no secular occasions may intermit; or (if a necessity intervene) must be as necessarily redeemed with all speed, lest the suppliant should die in Gods debt: Yesterdays task therefore may be done to day, this days to morrow; however the grumbling votary (weary of the burden) is ready to say, *Sufficient to the day is the evil thereof:*

In

In this therefore *Luther* when he was a Fryar *Luther Serm.*
 approved himself a true Paymaster, that on the *Conviv.*
 Saturday still lockt up himself close to defray
 the debt of his omitted devotions all the week
 long: In the performance whereof, so that
 the number be kept up, it matters little what
 the intention of the thoughts be: So that the
 Beads knock, and keep just reckoning, let
 the eyes rove, and the ears listen, and the
 feet walk, and the heart ramble, the work is
 both done and accepted. *Non est de vati-*
one orationis ut
cogitet orans de
ipsa locutione
& Suarez. de
Orat. l. 3. c. 4.

Now for the better fixing of the thoughts
 which are apt to wander upon all occasions,
 and for the heightening of devotion, they
 have their sacred Images, before which they
 are lowly Prostrate, adoring not the statue or
 picture it self as such, which even the Heathen
 Idolaters professed to abhor; but the Saint
 represented by it. And what if their *St. Thomas*
 his determination be that the resemblance is
 to be entertained with the same act of worship
 with the Prototype; which is more than the
 Fathers of *Constantinople* required to be done to
 the Image of Christ himself (the respect
 whereunto they only equalized to the Venera-
 tion of the Book of the holy Gospel) yet they
 are under a sufficient guard of distinctions to
 free them from the imputation of any but a
 mis-interpretative Idolatry; and what though
 it be confessed that the subtilties of those in-
 tricate distinctions is such, that plain unlettered
 Laicks, not understanding them, do commonly
 mis-bestow divine worship upon those stocks
 and stones; and though Pope *Gregory* himself,

Sacram Imagi-
nem Di Jesh.
Christi a quo ho-
nore cum libro
Sanctorum E-
vangeliorum a-
dorati decerni-
mus. Concil.
Oecum. Const.
8. Can. 3.
Spalat. part. 3.

² De pulchritudine.

professedly forbad their adoration; yet we have learnt of *Gregory de Valentia*, that whiles the holy Apostle *Peter*, tells us of some abominable Idolatries, he plainly intimates that there are Idolatries, not abominable, such as these now used under the Gospel in spight of all sacrilegious *Iconoclasts*; not as Laymens books for history only, but as the sensible helps of pure devotion. Furthermore, who can be ignorant of those sweet ditties, and Angelican Hymnes, (far beyond some of *Marianas Canticles*) wherewith their devotion is not a little elevated, in the severalties of their hoy Offices; so exactly revised of late, by their only Poetical Pope *Urban* the 8th. that there are no fewer than 900 false quantities (if we may credit *Gavantus*) corrected in them; although the fleeing Heretiques will be apt to wish that his holiness had rather bestowed his pains in correcting the faulty sense of the prose, complaining that in their late corrections, they have (like untrusty Tinkers) pretending to stop one hole, made two: For example, let Pope

*Tertio loco Tua
Fraternitas re-
quisivit quare
fuerit mutatum
&c. Innocent.
P. de Celebrati-
one Missæ Cap.
cum Martha;
etiam cit. Jo.
de Neapoli qu.
41. ad finem.*

Innocent himself be heard speak, your Brotherhood (saith he) requires to know, why and how it comes to pass that whereas in the secret service of *St. Leo* according to the old Copies it was wont to be read, *Grant Lord we beseech thee, that this our prayer may be available to the soul of thy servant Leo;* now in our late Missals, it runs thus, *Grant we beseech thee, O Lord, that by the intercession of St. Leo, this prayer may be available to us;* which

which (saith the said *Innocent*) must be so understood, that our Prayer should sue to be available in this regard, that the Saint above may be more and more glorified by the faithful on earth. Thus cunningly is the Cat turn'd in the Pan; and instead of our well-wishing to *Leo*, *Leo* is become an Intercessor for us; and the improvement of our devotion must be, that the Saints in Heaven may more palpably rob God of his honour. But this is but the Heretiques gloss of *Burdeaux* which mars the Text; and so let it pass.

As for the particular Exercises of Devotion which consists in the Benediction of things, consecration of places and persons, solemnization of Times, Canonization of Saints, hallowing of Bells, Election of Divine Patrons of Cities and Churches, exorcization of Devils, honouring and transporting of Reliques, where shall you find them so much as mentioned but in the *See Apostolique*? where did you here ever of a Sword, or a rose blessed on a Christmas-day, or upon the Sunday of *latare Jerusalem*, and sent to the great Potentates of the earth by any save *Peter's* successor! as *Pius* the second to *James* the second of *Scotland*, *Sixtus* the fifth to the Prince of *Parma*; where of any flagg? or Banner, blessed with the sure promises of victory, as in 88? where, of holy Keys sent from the bodies of *Peter* and *Paul*? Shortly, I would fain see any Religion under Heaven yield such a Benediction of Holy-water, as his Holiness useth, over that parcel, which

*ut ea quæ in
hoc aquæ vas-
culo præparata
ad nominis tui
gloriam infun-
dere decrevi-
mus.* Bees. Lib.
Sacr. Cerem.

serves for the making up of his *Agnus Dei*: wherein he prays to God *Ut ea quæ, &c.* That thou would'st be pleased so to bless these things which we have purpos'd to infuse into this vessel prepared to the glory of thy Name, as that by the veneration and honour which is done them, we thy servants may have all our crimes done away, the blots of our sins wiped off, pardon obtained, and graces conferred, that at the last together with thy Saints, and Elect ones, we may merit to attain everlasting life.

The ignorant Protestant now is ready to ask his Holiness for his *Quo Warranto*? What ground of warrant he hath to make so bold a Petition? when God hath made any promise to grant a request of so high a nature? who might as well quarrel with all the Energetical Prayers of the Church; all which hang upon the same string: As those which are used for the Exorcisation of Rue, Hypericon, Aristolochia, and other holy Ingredients for a powerful fumigation against Devils, for the blessing of Clouts in the way of cure of Diseases, the hallowing of the Corner-stone in buildings; of Palls, Vestments and Altar-cloaths, of Beads, Grains, Bracelets, of Chalices, Bells, and all other holy Utensils, and a world of the like implorations; not considering that the word is Universal, *Quicquid petieritis*; and that besides, both the Church and his Holiness being freed from the danger of Errour, may safely say; *Quod volumus sanctum est*, What we will is holy.

Now upon all these occasions I cannot but
bless

bles my self to see the reverent scrupulosity that is used in meddling with these holy things.

That in an holy Proceſſion on *Corpus Chriſti*-Non è feneftra inſpiciant laici. Gavant. Prov. day, no Lay-perſon may ſo much as look out of their windows : That on that day no Relique

of any Saint may be carried ; That on other days no Image of the bleſſed Virgin, or any Saint may be carried about, ſave only thoſe which are pictured in ſilk or woven work :

That the Corporal cloth may not be toucht either of any Lay-man, or any of the holieſt Siſters, till after the firſt waſhing : That the Altar-cloaths muſt have their peculiar Bruſhes ;Corporale non debet tangi à laici nec à ſacra- tis fami- nis. Act. Me- diolan. Eccleſ. c. Sacrat. That no Gloves be worn in a Quire ; That no gilt Chalice may be uſed ; That no *Agnus Dei*

may be toucht by a woman ; the liberty where- of given by *Sanchez* the Jeſuite is ſhrewdly checked ; and a thouſand the like Curioſities which do ſufficiently argue the awful reſpects

which they bear to the very circumſtances of their Devotions : But what ſhall we ſay to the ſubſtance of their higheſt act of Piety ? If ſome villainous heretical Mouſe ſhall have unhap-

pily light upon a conſecrated hoſt ; let *Peter Lombard* the great Maſter of Sentences be ask't, *Quid ſumit mus* ? What doth the Mouſe eat , He will answer you , *Deus novit* : God

knows, and it is his wiſeſt way to do ſo : For, if he ſhall ſay, A Wafer, it is Hereſie ; for conſecration is paſt ; the bread is tranſubſtantiate into the body of Chriſt. If he ſhall ſay , The body of Chriſt ; how odious it ſounds to ſee a Saviour in a Mouſes belly ? Hold thine own *Peter* , there is no ſafety but in ſilence ; nei-

ther

ther can we be too chary in the management of such sacred matters : For example , So it was, that in a certain Town wherein the Pestilence raged grievously, a poor Hostler lay infected on a pad of Straw in his Stable ; sends for the Curate of the place to give him the Sacrament ; the Priest being (as he had just cause) fearful to come over near to the contagious person, got a long stick, and in the cleft thereof puts the consecrated host, and so offers it to the sick man ; the cleft being somewhat too wide, the host slips out, and falls upon the ground ; there being then (as it fell out) divers Gossings in the room , they straight run and gobbled up that sacred morsel ; yet so, as that by reason of their likeness to one another, the amazed Curate could not distinguish which of them it was that was guilty of that horrible sacrilege, the distressed man pitifully bewails that woful mishap ; order is taken (besides this own penance) that the whole gaggle of those Gossings must be burnt to ashes, and those ashes laid up in the Sacrary ; so the ill-bestowed Deity is sure to be met withal somewhere. The Relation I had from sure hands ; which, or the like accident might occasion that Act of the Church of *Milain*, forbidding absolutely in a time of Pestilence to give the Sacrament *cum instrumento* ; whiles yet others allow it to be given in a Silver-spoon, where is not the like danger of miscarriage.

Eucharistia in peste non debet ministrari cum instrumento.
Aët. Mediol. Eccles. de cura post. c. 15.
Alii concedunt cum Cochleari argenteo Vener. in Exam. Episc.

But I must needs take leave to wonder how this care can consist with the relation which

which I had made to me by Dr. *Tilenus*, a man both famously learned, and undoubtedly creditable; who told me, that coming through *France* hitherward, lodging in the City of *Roan*, there fell out that night a dangerous fire not far from his Inn; which being at last happily quenched, moved much matter of talk to the neighbour Inhabitants; amongst the rest, the next morning he heard an old woman and a Blacksmith discoursing of that business: Had not I (said the woman) obtained of the Curate to cast the body of our Lord into the flame, that fire would not so soon have been quenched; Tush, said the Smith (who perhaps might have some tincture of Huguenotism) had not I procured the next houses to be suddenly pulled down, your device and the Curates had not saved the whole Street from burning. Was there ever heard of such a Receipt for fire? That a *Nox adhibeatur* Christian should burn that which he adores? *in valvis eccle-* Let that old woman by my consent pass for a *scæ contra* Witch, that made no bones of offering this tort *Grandinem, benedicendo a-* to a Saviour whom she had formerly abjured, *crem. Prov. 3.* rather than so foul a thing should be pra- *Gav. V. Eu-* ticable: Yet those Catholiques bear a fairer char. respect to the Sacrament than so; who were *Eorum cera a-* wont to hang it on the Church door for *dolcatur ad* blessing of the Air, for preservation against *suffumigatio-* Hailstones; A practice which yet is forbid- *nem contra* den by a Provincial Synod, seeming indeed *Tempestates.* very improperly to incroach upon the Of- *Non suspendan-* fice of the *Agnus Dei*, whose best and well *tur in ramis ar-* allowed use is (not to be hanged up on trees *borum, &c. En-* *chyr. Ep. Tit.* *Agnus.*

to procure fruit, or to be cast into the field to mend the soil) but that the Wax of it be burnt for a suffumigation against Storms and Tempests : Neither can it be denyed that the Prelates of the Church under the *Roman* dition are worthy of great commendation for their care in providing for the honour and safety of the Eucharist ; ordaining that every eight day the holy parcels be renewed ; and that every careless Curate which shall suffer the holy parcels to putrifie in the Pixe, shall pay thirty days severe penance for his neglect : which lest it should fall out for want of light, it is ordered that a Lamp shall hang always burning before the Eucharist ; neither is it fit that a Divine power should dwell in darkness. But amongst all their acts of Piety, none is more eminent than those that concern the Saints, whether in their Canonizations, or the Adoration of them and their Reliques. As for the first, I cannot wonder enough why his Holiness when he goes about that act of his Apotheosis, should need publickly to protest, that he intends not to do any thing that may be prejudicial to the Faith, or to the Catholique Church, or the honour of God ; doubtless he were very hard-hearted that should not believe him without any such passionate asseveration : But I perceive there is somewhat in the wind ; For besides the many counterfeits that there are in the World, which are ambitious of Saintship (as the holy woman in *Bressla*, whereof *Gerson* speaks ; who professed to read all mens sins in their foreheads, and that she could every day deliver

Putrefactis hostiis (quod absit) in Pixide, custos earum] 30. diebus peniteat. Ex. Sylvio. Euchar. 2. q. 9.

Ante Eucharistiam semper ardeat lampas. Ex. prov. 1.

Papa facit protestationem, &c. Lib. Sac. Cer.

deliver three souls out of Hell ; And that other extatical Damofel, which pretended an union with God, above all humanity ; or *Magdalene de la Croix*, or the holy Maid of *Kent*, or the military *Pucelle of France*) It seems (as I learn from the Book of Holy Ceremonies) that his Holiness was once compelled to Canonize a Saint against his will ; and so, had need to cry, *Domine vim patior* ; But, if that were all, why doth he now, that he is free from all constraint, so oft and earnestly call on the people to pray, that God would not suffer his holy Church to erre in that act he goes about ; Now you may be sure the Heretiques will not stick to say ; If his Holiness were conscious of his own indefectibility, in this service, he would save his breath for another purpose.

It is true, and they take it from learned *Vivaldus* (for which he cites the gloss also) that Canonization of Saints, and Probation of Miracles is one of the greatest and weightiest businesses that can be proposed amongst Christians, and is no less than *de fide* ; For, as the same Author out of *Ambrosius Catharinus* truly observes ; If one Saint may be doubted of, why not another ? and so the Heretiques should be in the right, whiles they teach it to be a matter of much hazard to call upon the Saints ; which were horrible to affirm. When therefore they shall look into the Calender, and shall find some Saints that were not so much as men, and more, that were not so much as honest, how can they choose but say as the Psalmist did of the Idols, they that make them are like unto them,

Sæpe in Canonizatione Sancti monet omnes precentur ne permittat Deus Ecclesiam suam errare. Lib. Sacr. Cerem.

Canonizatio & miracula probare est una de majoribus causis quas inter Christianos proponi possunt, & questio est de fide, ut ait Glossa in sedis. Vivald. candel parte.

3. a. 13. Si unus Sanctus vocatur in dubium, etiam ceteri vocari possunt, &c. Ibid. Vivaldus ex Ambr. Catharino.

The triumph of Piety,

them, and rather incline (as *Erasmus* professes to say) *Sancte Socrates ora pro me.*

Pere. Matth. in-
stanceth in
Clem. 4. and
Adrian 6.

Fr. admonitus
a medico mor-
tem appropin-
quare, Bene ve-
niat (inquit) so-
ror mea mors.
Lib. Conf. p.
315.

But the best is, the World is out of fear of too much over-lashing in this kind; for that it is taken for a fatal rule, that the Pope commonly survives not this act of Divine state, above one year after he hath performed it; which *Pere Matthieu* instances in some formidable particulars: And I see no reason why his Holiness should be of the mind of his *St. Francis*, to say, *Bene veniat soror mea mors*; Welcome good Sister death.

As for the old and true Saints, the very Heretiques themselves perhaps are not so destitute of grace, as to deny them any honour, under divine; especially the blessed Virgin; as she well deserves to be high in their Books, above others; but they are too strait-laced in standing upon the same terms, which *St. Bernard*, the Devout Abbot of *Clarevall*; who in opposition to the new erection of the Feast of her Conception when it was suggested, that men could not easily offend in giving too much respect to that blessed one; could answer, *Honor Regina diligit justitiam*, The Queens honour loveth Justice.

At valde vene-
randæ est mater
Dei. Bene mores;
sed honor regi-
na diligit justitiam.
Et insu-
per Virgo Re-
gia falso non
indiget honoris
titulo. Bern. ad
Canon. Lug-
dunens.
de festo con-
ceptionis St.
Virg.

But as for the Saints of the new Edition, they carry no more credit with them, than the new Gospel of the *Franciscans* and *Benedictines*, which under the name of *Evangelium æternum*, mentioned in the *Revelation*, they would have foisted upon the world, for which they are justly branded by our *Chancer*.

Now,

Now, if the Saint be a nullity, what is the adoration? I cannot but be sensible of that secret envy, wherewith malignant eyes look upon the honour that is done to these Beatified souls, and much more to the Canonized; Their Holidays, Vigils, Octaves: their Temples, Altars, Thurifications, their Invocations, Oblations, Nuncupations of vows, their Elections to the publick Patronage of Cities and Countries, the Pilgrimages to their shrines, the Decantation of their Miracles, the Veneration of their Reliques: And if it have faln out that there hath been a discovery of any pious frauds in any of these, as for example, if there have been any frequent resort of Pilgrims to his Golden Lupa within two miles of *Wurtzburg*, which after proved to be but a Bitch which a lewd Church-man had intrerred there, as *Luther* tells us, what sport do the Heretiques make with this mis-taken peice of Devotion; whereas they might, if their lips did not hang in their light, see many notable monuments of both ancient and modern Saints, and many precious Reliques worth the wiping of their eyes to behold; as *St. Joseph's* Breeches (and if you will, *Lipsius* his, offer'd to our Lady to boot) Saint *Annes* Combe, *Judas* his Lantern, and a thousand such: But amongst all the rest, who would not be eager to see those Immortal Reliques; The feather of the Archangel, which the Pardoner (had it not been purloined) would have shewed to the admiring multitudes; And the red Velvet Buckler now

Luther Serm. conviv. Also Hermannus the founder of the wicked Heresie of the Fratricelli was honoured for a Saint twenty years after his death; after his body was taken up, and burned, Praetorius. v. Hermannus.

Mr. Clovet, his Motives.

Upon Mat. 14.

still reserved in a Castle of *Normandy*, which the Archangel *Michael* made use of when he combated the Dragon. Howsoever, I do not apprehend so much miracle in the preservation of these Monuments, as in their supernatural multiplication; that the Cross which once *Simon* of *Cyrene* bore on his back, should now be able to load a Ship; That whereas *John Baptist* lost but one head, now there are two sensibly to be seen; one at *Amiens* in *France* (as our *Rhemists* affirm) the other in *St. Sylvesters* Abby in *Rome*; besides the scattered parcels of it in several places.

Erasm.

Now in all these respective circumstances of Veneration, well may the *Roman* Catholique (I trow) say, of all theirs (according to that of the Psalmist) *Such honour have all his Saints*: But in the mean time, what becomes of the most eminent and best deserving professor of Protestantcy? What, I wis, but this? He dies and is tumbled into an hole, *mortuus est sine lux, sine crux, sine clango*; and his memory dies, and lies buried with him, without any Epitaph, but dead and forgotten; yet his obstinacy talks confidently of a blessed triumph in Heaven, far surpassing all the pompous commemorations upon earth; and pleaseth himself with that of *Solomon*, in spite of all malice; *Memoria justi in benedictionibus*.

CHAP. VI.

The triumph of Ease.

There are excellencies which are so hard in atchieving, that they scarce requite the cost of purchasing; like to some sweet kernel which lies inclosed in so thick a shell that it is hardly worth the cracking: Give me those contentments which besides their value and pleasure in their enjoyment, are justly commended by the ease of attaining them: Such is the *Roman* profession; The dignity whereof is equally matched with the facility: perhaps our holy Mother will give me little thanks for this praise; as affecting rather a stern austerity and deep mortification in the practice of her Religion; boasting of the harsh discipline and exact rigour of her Clients; showing with much gloriation their stinging Hair-cloths, their bloody Whips, their knotted Girdles, their rough and patched Garments, their barefoot Walks, their uneasie Lodgings, their broken Sleeps, their purposely-disguised Habits; rejoycing in the ambitious contestation betwixt her *St. Francis* and her *St. Clare*, whethers Coat should be more coarse and beggerly; upbraiding the Hereticks with their apparent Delicacy, the nice curation of their Skin, the softness and cost of their Attire, the curiosity of their fa-

And *St. Claves* was found the courser.

Lib. Confor,

E

stidious

stidious Mawes; their sinking in their Down-beds, the perpetual Frolicks of their Feastings, and the pleasures of their continual Disports: And surely, as to the former of these, the plea cannot be denied to be just, and incapable of contradiction. What Heremites, or Recluses can the Protestant Churches boast of? What woolward penances, what weary pilgrimages, what bleeding backs? Only they pretend for themselves thus; If the body of Piety be yours, the soul of Piety is ours; If the *Roman* Catholick have the sower face, the *English* Catholick hath the sadder heart; if the one profess more mortification of the flesh, the other more deep and lively stirrings of the spirit.

But let not our holy Mother stand too stiffly upon the terms of her outward rigidities; Her Opposites will be ready to clap her in the teeth with *St. Pauls* check, That bodily exercise profiteth little, and to put her in mind of what her dearest Son *St. Francis* said once when it was too late; That it repented him he had used his Brother Body so hardly; and what another that had more wit, and no less holiness then he, even *St. Bernard* himself said; who lamentably complaining of the wrong that he had done to himself by his undue austerities, whereby he had disabled himself to the publick services of his holy Devotions, hath left this Caveat behind him for all posterity, *Cavendum est*, &c. Heed must be taken saith he, lest whiles we whip too much [*Salutem perdamus*] we de-

*Cavendum est
ne dum nimis
flagellare cupi-
mus, salutem
perdamus; &
dum hostem
subigere que-
rimus, civem
occidamus.*
*Bern. de Sep-
tem. grad.
Confes.*

stroy

stroy our health, and whiles we seek to subdue an enemy, we kill not a Subject.

Rather, notwithstanding the ostentation of these outward penalties, let not our holy Mother suffer her self to lose the praise of the facility of her Religion; For as for these bodily penances: whether voluntary or imposed, the Opposites make light to be out-done by them; and are ready to say, that if the sin of the soul could be done away with a little smart of the body, they would think it a very easie condition; avowing that the inward acts of true mortification (which they practice) are Scorpions in comparison of those Flea-bitings. They can twit her with ill patterns of bodily sufferings not inferiour to hers; The *Mattarii* amongst the *Manichees*, lay as hard as her Votaries: The *Baalites* spared their flesh less then her cruellest whip-stocks; The *Charrinzarii* can keep as strict a Fast as theirs, if but for *Arxibur* their *Sergius* his Dog: The *Turks* can keep a more abstinent Fast till they can see a Star; the *Mahumetan Dervises*, the *Bonzes* of *China*, the *Menegreiros* of *Pegu*, and *Bramaa*, and other the Votaries of the *Indian Pagodes*, put themselves to more pain then the most self-afflicting *Capuchine*; yet never the better; And can tell her withall, that she with all these shall for a cold thanks for their labour, hear from the mouth of God, *Quis requisivit?* Who required this at your hands? Let her therefore (if I might be worthy to advise her) stand upon those easie tasks of Piety and Religion, wherein she goes far beyond all her

Mutterii quidam Manichei qui in mattis dormiunt, &c. August. contra Faustum. l. 5.

Vid. Fernand. Mendor. de Pinto.

*Exemplo meo
didici difficil-
limum esse
opus, Orare.
Luther in
Psalm. 51.*

*Non est de ra-
tione orationis,
&c.
Supra, cit. Ex.
Suarez de
Orat.*

*Sufficit de deo
cogitare, ibid.
Sed Verba in-
cantantis vim
habent, &c.*

Corrivals. For, whereas the fond Protestant professes with *Luther*, that he finds it a very hard work to pray, for as much as the heart being forestalled with worldly thoughts, is not easily reduced to a praying condition; and the mind of man is still apt in the holiest action to be volatile, and lies exposed to a world of distractions, and much struggling there must needs be to work that froward piece in our bosome to a meer apprehension of that infinite Majesty whom we speak unto, and to those holy affections and divine ravishments of spirit which are requisite in that man, who desires to pour out his soul to God with sensible comfort; the more favourable Oracles of *Rome* teach us, that there needs none of all this; *Ut quid perditio hæc?* It is not necessary (saith her acute *Suarez*) in prayer to think of the thing signified by the words; neither is it essential to prayer for a man to think of the speech it self; it is sufficient to think of God to whom he speaks; He that wants Devotion (saith *Jacobus Graphius*) sins not; As the words of a Charmer (saith learned *Salmeron*) have their force and efficacy though they be not understood of him that utters them; So Divine words spoken with a good and simple intention, have force and vertue to dispell all the power of the Devil: To what purpose then should any man rack his thoughts to bring and hold them in a due fixedness upon the matter of his prayer, when the very sound of the words will do the feat without the concurrence

currence of the heart? And this *Antonius* illustrates by a witty example; One propounded this Question to a learned Priest, whether the prayer which he understood not were equally effectual with those which he spake with understanding; and received this answer: As a precious stone saith he, is of no less worth when it is in the hand of an unskillfull man, then when in the hand of an expert Jeweller; so are good prayers. Cardinal *Cajetan* therefore was foully overseen, when he flatly determined that it would be more to the edification of mens souls that prayers should be made in their own Mother tongue; wherein it is some marvell to see him seconded by *Fisher* the Jesuite in asserting of that, which his fellow *Ledesma* terms no better then a profane recitation.

Respondit Sacerdos, Sicut lapis preciosus aque valet in manu imperiti; sic preces, &c. Antonin. Sum. Par. 3. Tit. 23.

Magis fore ad edificationem Ecclesie ut preces vulgari lingua conciperentur. Cajet. resp. ad Artic. pacis.

Fishers Confer. with Dr. White.

What Latinity there is in *Opus operatum* it matters not, I am sure there is much ease; Well saith *St. Dominick* therefore, who (they say) by Revelation brought up that order of the set number of our *Paters* and *Aves* (which costs us no pains but lip-labour) although it seems he fell somewhat too short in his reckning; allotting but 63. *Aves* to the *Corone* of our Lady, in remembrance of her so many years, that she is said to have lived upon earth; whereas now more accurate search hath found them to be 73. I am sure there is no servent prayer raised out of a recollected and well wrought heart which requires not more true labour than an hundred formal Rosaries.

And whereas the Protestant and all religi-

*Biblia vulgari
lingua edita
non possunt legi
neque retineri.
Clem. 8. in
Indice libr,
prohib.*

*Dan Tilen. de
verbo non
Scripto. l. 4. c. 8*

*Lutherus non
absque magna
animi concussi-
one, &c.
Rossens art
10. contra Lu-
therum.*

ous Christians in all other Churches think it concerns them highly to meditate in the word of God day and night, and to labour earnestly to inform themselves in all points necessary to salvation; Our holy Mother bids us save that labour also; not only forbearing to encourage Lay persons (as *St. Chrysostome* did of old) to read the Sacred Scriptures, but absolutely forbidding the use of them in their native Languages, upon no small penalty: and if any passage thereof be allowed to be publicly read in the Church, it is in Latine, no less familiar to the poor ignorant Auditories then Greek and Hebrew, lest they should understand and trouble their heads about it. Indeed what should unlettered Laicks do with Scripture, more then children with edge-tools? It is not necessary to salvation (saith Cardinal *Bellarmino*) to believe that there are any divine Scriptures. And perhaps it had been better for the Church saith Cardinal *Hosius*, if no Scriptures had been written; It is abundantly enough for Lay people to cast their souls upon the trust of the Church, which cannot err; and to think themselves safe and rich enough, if they be furnished with the *Colliers* faith, without any curious and explicate inquisition into the Articles of belief.

And whereas the heaviest load that can be upon the heart of a Christian is his sin, which cannot but breed a perpetual unquietness to the soul; as that which according *Luthers* determination, is attended with great concussi-

on

on of spirit: the gentle Casuists of our holy Mother Rome speak better things, and like kind and cunning Physitians, give present ease to the troubled Conscience, *Contritio una, &c.* *Contritio una* One act of contrition though never so little, *vel remissa* is enough to blot out the greatest sin, saith *potest delere* *Card. Tollet.* To the perfection of penitence *quodcumque* there is only required an outward grief of heart, if never so small saith *peccati quamvis gravissimum.* *Tollet.* Nay there needs not a full contrition, an attrition *Instruct. Sacr.* is enough, saith *Franciscus Victoria*; It is not *l. 3.* necessary to sorrow for one sin more then *Ad perfectionem penitentiae* another, since a general sorrow for all our sins *requiritur tenuis quidam* in common is sufficient to Contrition, and *dolor animi* such a sorrow as this is not more intense for *internus.* *Maldon. s.m.* one sin then for another, saith the same Author. Courage, therefore, say the comfortable Casuists; the most sins are venial, these *q. 16. art. 1.* break not the peace betwixt God and the *Non est necessarium dolere* soul; As for the mortal, at the worst, they *magis de uno* are blown away by the breath of Confession: *peccato quam de alio.* Yea, which is yet more, some sins by custome *Quid sufficit* (which our simplicity would have thought *ad contritionem* had rather aggravated them) lose their malignant nature, and become no sins. *dolor in universalis de omnibus peccatis;* & *talis dolor non est intensior respectu unius peccati quam a terius.* *Franc. de victoria De Contritione.*

Forexample. If a man (saith the Casuist *Rodriguez*) have a custome of swearing, Let *Rodriguez.* him have once done his penance for it, al- *Cas. Const.* though he afterwards swears still, not considering what he saith, he doth not therein sin; because to swear thus is not an humane voluntary

Brom. sum.
v. Confessio.

Prov. 28.13.

Fr. Victoria
ubi supra.

luntary act ; Thus he, for which he cites *Medina* also. But if Custome do not abate a sin, it is no more but confess and be free ; And though it prove too true, which that great Tell-troth *Gerſon* observes, that there is scarce any full and sincere confession now adayes to be had, yet that blame is not to be imputed to the Ordinance, but to the man, who having swallowed the poyson, sticks at the Antidote whereby he might be cured : Our *Bromiard* can tell us of a close sinner, of whom the Devil could say confidently, Tush, let that man alone, I have his Tongue fast in my purse ; who having afterwards unloaded his Conscience, by a penitent confession, and turned over a new leaf ; the same Devil being expostulated with concerning him, could answer ; I said indeed that I had his Tongue in my purse, and so had, but his Confessarie hath pickt my purse, and got it out ; The moral whereof is, no other then that of wise *Solomon* ; *He that covereth his sin shall not prosper, but he that confesseth his sin shall find mercy.* Though I perceive already the Heretiques are here ready to take me short, and to pull me by the sleeve, and tell me, that I have forgot the principal verb ; for *Solomon* saith, *He that confesseth [and forsaketh his sin] shall find mercy* : But it is no matter for that ; whiles our learned *Casnists* assure us, that not a full and absolute act of the will, but a meer velleity to leave a sin, is ground enough for a perfect pardon and clear absolution, which I hope is an easier way, then is proposed by the
crabbed

crabbed opposites, who stand peremptorily upon the necessity of an hearty sorrow and deep compunction of the soul, with an earnest loathing and detestation of the sin, to the obtaining of remission.

I like not these severe and cruel Task-masters, which make the way to Heaven more strait and difficult then it is. Give me those plausible and indiligent Doctors, that profess by the very act of Sacramental penance to change the eternal punishments of hell, into the Temporal of Purgatory : and to buy off the temporal torments of Purgatory with the purchase of Indulgences : so as now hell is quit, Purgatory discharged, and Heaven opened : and, Hey then, up go We : and is not this a more easie and pleasing way to glory, trow we, then striving to resist our sins unto blood, to offer an holy violence to our souls, in mortifying our evil and corrupt affections ? to curb and restrain our sensual desires ? to labour hard in bringing our rebellious hearts to the obedience of faith, to crucifie the old man, and so sayl to Heaven in a flood of tears ?

CHAP. VII.

The triumph of Assurance.

LEt the way be never so smooth and fair, yet if we be not sure it leads us aright, we walk with diffident steps, and know not whether it were not better to repent us of every pace that we measure in that progression: But when we are assured of the directness of our paths, we pass on cheerfully, though in a more unpleasing track. It is therefore a further praise of the *Roman* faith, that in all her Tenets of Religion, it is not more easie and plausible to incertain any, then sure to hold: How should it be otherwise, since it is one of the main Principles of her faith, that her head cannot erre? and surely, let her undertake for her head, (wherein the Loco-motive faculty lies) I dare for the body: As a man, as a private Doctor, as *Innocentius*, he may chance to erre, but as Pope *Innocentius* he cannot: now, some blunt undistinguishing *German* would be ready to ask (as one of them did in the like case) if the man, the Doctor, the *Innocentius* should go to hell, what would become of the Pope? but these cavils are for want of wit and grace, to know the infallibility seoffed upon St. *Peters* chair, whosoever he be that sits in it.

For did not our Saviour say, to that Prime Apostle,

Apostle, *I have prayed for thee that thy faith fail not* ; which (though the Heretiques would make us believe, that it respected only the personal faith of *Peter*, which Satan would speedily endeavour to shake by that tempting cribration) yet (according to the rule of *Favores Ampliandi*) we must know is to be extended to all that should pretend ever after to be his successors, whether right, or wrong? And when he said Literally, *Thou art Peter*, he said in effect, Thou art *Innocentius* (for his successor and he are all one) *and upon thee will I build my Church* ; which doubtless is no other then the Church of *Rome* ; though the peremptory Opposites say, *Rome* was not then thought of for a Church, nor many a fair year after ; so as (being then and of a long time after perfectly Pagan) she was somewhat likely for that present to stand out against the Gates of hell : upon these sure grounds, by a miraculous traduction of Grace, whosoever doth but sit down in the Chair, wherein *St. Peter* once sate at *Rome* (for *Antioch* is not worth talking of, though there he sate sure enough) is as certainly free from error in faith, as if he were transformed into the blessed Apostle himself ; what though he be no good or holy man, (as their *Papyrinus Massonius* truly professes that no man now adays requires any holiness of a Pope : since they are held to be the best Popes that are less ill then other men use to be ; Yea let him be an arrant Conjuror, as more then one have been acknowledged to be ; Let him be as proud and

Quamquam nemo hodie in Pontificibus sanctitatem requirit ; optimi putantur si vel leviter boni sint, vel minus mali quam ceteri mortales esse solcant. Pap. Masson. l. i. titio. 3.

arrogant

The triumph of Assurance.

arrogant as *Boniface* the eight, who stiled himself the Lord of the World; Let him be as perjured an impostor and as shamelessly incestuous as *Alexander* the sixt: Let him be as violent an intruder as *Damasus* the third; Let him be as abominably criminous as *John* 22 was convinced by a general Council to be; Yea what do I nibbling at particulars; let it be granted that 150. of them were Apotactical, and Apostatical miscreants, as *Genebrard* himself confesseth, yet they can no more erre in the Chair, then their flatterers could say true. Their *Biographer Massonus* notes it for a singular providence that no Pope ever sate in that Chair, which was blind, lame, crooked-backed, or otherwise deformed in body; but the Heretiques are ready to tell him, they could rather have wisht he could justly have acquitted them from leud lives, deformed souls, and crooked conditions; But let them have been Devils incarnate elsewhere, yet if they be once set in the holy Chair, no error in judgement of faith dare offer to fasten upon them.

Arnoldus, cuius conversatio mel, doctrina venenum.

Yet perhaps it may be possible to find some men, whose lives may be impure, yet their Doctrine sound, as on the contrary *Bernard* could say of *Arnoldus* of *Briria* that his conversation was honey, but his Doctrine poyson: it is yet the greater wonder, that let a very boy, or an ignorant body be preferred to the blessed Chair once, he is instantly privileged from errour: we have no reason to grant that any such incapable person hath

ever

ever been suffered to disparage that sacred seat. But the Opposites are ready to choke us with a pretty Pope of nine years old : with a *Boniface* the ninth, a tall stripling which was as high in the School as his *Grammer*, and could hardly write or sing, raised to the Papal dignity : And cast us in the teeth with that irrefragable word of our own *Alphonsus de Castro* ; since it is apparent (saith he) that many Popes have been so utterly unlearned, that they have not attained to so much as the knowledge of the *Grammer*, how shall we think they can be fit men to give us meet Interpretations of Scripture ? But the more unlikely the event is, the greater is the miracle : so as *Florilegus* need not now to make so great a wonder of *Joachim*, who of a Laick unlettered man, was on the suddain become an *Antilogus Theologus*, since it appears this is no news at *Rome* : The example whereof cannot but have had a very wholesome influence upon the subordinate Clergie, for the priviledge both of their age and ignorance.

So We find, that *Roger* Archbishop of *York* admitted beardless boyes from under the ferule to Ecclesiastical promotions : yea children more fit to drive a top, then weild a Crosier : grave *Espenceus* speaking of *Nazianzens* censure of some abuses in that holy station ; lets fall these bitter terms *Quid diceret, &c.* What would that Father say (saith he) if he saw instead of reverend fathers in Christ, boyes irreverent against Christ ? And as for the ignorant prelacy of *Rome*, *Marsorinus* playes

Cum constet multos Papas adeo illiteratos esse ut Grammaticam penitus ignorent ; quomodo fit ut sacras literas interpretari possint ? Alph. Castro l. 1. de Hæres. Rogerus Eborac. Archiepiscopus titularavit imberbes, & quosdam etiam agentes sub ferula aptos magis edificare casas & placella adjungere muris, ludere par impar, equitare in arundine songa quam personas, genere in Concilio magnum.

the Jack sufficiently in *Pasquils* suit to *Eugenius* the fourth.

Pasquillus
marmoreus.

Optime Pontifex,
Galerum Pasquillo huic
tribuas roganti.
Si imbellis sum
atque rude
marmor;

Complures
quoque etiam
episcopos Ipso
me mage saxe-
os videmus.

Paq. Masse.
Eugenio.
Cum indignum
fit beneficia
ecclesiastica
conferri illite-
ratis ignotis,
insufficientibus
& indignis,
statuimus &
distriktius pro-
hibemus ne pa-
rochialis eccle-
sia de cetero
detur sive
conferatur nisi
tali qui com-
petente sciat
legere & can-
tare, & divi-
num offici-
um, &c.

Nec Canonatum nisi qui sciat legere, cantare & competenter con-
seruere, & 15. annum attigerit. Concil. Raven. 16;

Good Pope be pleased to bestow
An hat on *Pasquil*: for although
A marble rude and base he be,
Yet many Bishops made we see
More senseless every way then he.

But the best is, this business is now upon the mending hand: for I find that in a due care of reforming this abuse of admitting young Novices and unlearned persons to Ecclesiastical Benefices, it is enacted by the Council of *Ravenna*, that no Parish Church shall be conferred upon any but such a one as can competently read, and sing, and say his service. Neither shall any possess a Canonship in a Cathedral Church but he that can read, and sing, and competently construe also: and one that hath attained to the age of fifteen year: nor a Prebend in a Collegiat Church, except he can competently read, and be twelve years old: nor any rural Benefice, if he be altogether unlettered, and cannot in some sort read: And the *Concilium Sabinense* to the same purpose, that no Clerk shall be admitted to holy Orders, *Nisi literaliter sciat loqui*: neither doth the holy Council of *Trent* now of late deviate much from the wary steps of

their

their predecessors, having ordered that no simple Benefice shall be bestowed upon any under the age of fourteen years; adding with-
all, that if the fourteenth year be begun, it is sufficient: So as now there can be no fear but that those great Sees will be learnedly furnished.

*Nec canonica-
tum vel præ-
bendam in Ec-
clesia Collegia-
ta nisi sciat
competenter
legere, &
duodecimum
annum comple-
verit; nec*

*urale Beneficium alicui prorsus illiterato, sed qui sciat aliquantulum lege-
re. ibid. Nullus initiatus i. a Tonsura ante 14. um annum possit
obtinere beneficium simplex. Gav. Tit. Beneficium ex Tridentinæ. Sess. 22.
Sufficit annus 14. us inceptus tui. ibid.*

More then all this, what if the man be in no Orders at all, a meer Laick, what then? Yet if he be elected to the Papacy, he is *ipso facto*, infallible: For example, Pope *Constantine* the fourth being challenged and accused by the Council of *Lateran*, that being not initiated into holy Orders, he presumed to hold the *See Apostolique*, and to do such acts as pertain to that sacred Function (a disorder which is sufficient to make a man perpetually irregu-
lar) at the first hearing lowly louted and cried *Peccavi*, craving pardon for his offence; pleading that the honour was forced upon him by the impetuosity of the people: But by that time he had slept upon it; the next morning he was in another tune, and now stood stily upon his right; alledging strongly the example of some of his allowed Predecessors in some other Sees: As *Sergius* Bishop of *Ravenna*, and *Stephen* Bishop of *Naples*. And surely since the vertue is in the place, and not in the man; why should not he challenge

*Constantinus
Papa accusatus
in synod. Late-
ranensi quod
nullis sacris
initatus, &c.
Nauclen. vel
2. Generat. 26.*

*Sedet in por-
phyretica tan-
quam in sterco-
raria. Lib.
Sacr. cerem.*

*Marsilius Pa-
tavinus censet
authoritatem
canonizandi
soli Concilio
Generali com-
mittendam.
L. 10. q. defen-
sor pacis in-
scribitur
parte. a.
Hospinianus
de Canonizat.
Multi sunt in
consortio san-
ctorum qui non
sunt in Cata-
log.*

an equall priviledge of infallibility with the best? And I hope *Dame Jean English*, whiles she sat upon that Throne, played her part as laudably as the gravest of their learned Doctors; and all because she sat in the same chair of Papal Office, though not in the Marble Chair, *Tanquam in stercoraria*, as all her Successors since that time have ever done. Indeed I do not hear of any Saint she Canonized, nor of any Council she called; neither are those Acts essential to that sacred Function, since the latter have been wont to be done by Emperours: and the former is (not without great pretence of Reason) judged by *Marsilius Patavinus* to be an act more meet for a General Council, who can best judge of the qualification of persons fit for that superlative honour; and if it were not at all done by either of them, it is a true word of *Erasmus*, *Multi sunt, &c.* Many are in the company of the Saints which are not in their Catalogue; But for the ordinary transactions of the Consistory and Conclave, she left not (for ought I can hear) any blurr upon her judgement, though she left some blurr upon her honesty, and some monument of her Sex in the open Street.

Now the envious Malignants I confess put us somewhat hard to it, whiles they lay in our dish some sad instance of humane frailty in some of *St. Peters* Successors: whiles they tell us of Pope *Marcellinus*, that out of fear yielded to cast some grains of Incense into the Idols fire, as himself minceth the act, for which

which he underwent a willing penance; Or *Siffrid. l. 2.*
Liberius the Pope subscribing to the *Arrian* *Epitom. sua*
Heretic, as is undeniably contested by *Atha-* *scribit Joanni*
nasius and *Jerome* of Pope *John 18.* (as he is *quem 13. vocat*
reckoned) who as *Siffridus* tells us, wrote a *peperã quendã*
wicked and heretical Book which he meant to *Librũ scripsit.*
have published to the World, had he not *Bint. in notis*
been happily prevented by the fall of his house *de Joanne 19.*
on his head. Of Pope *Celestine* the third, who *vulgo 21.*
erroneously (though *Cathedra*) defined the *Celestinus 3us*
dissolution of the Marriage contracted with *erravit de dis-*
an Heretick; and the lawfulness of the second *soluendo ma-*
marriage of the Orthodox person after such *trimonio con-*
dissolution; which though now obliterated *jugum, si alter*
for shame of the World, yet *Alphonsus de* *in hæresin inci-*
Castro professeth to have seen it recorded in *derit Licitum-*
the ancient Decretals: Neither can we deny *que esse parti*
but they may make our ears glow with shame- *Catholica con-*
full examples of this kind; what need we to *trahere matri-*
particularize, when the Council of *Basil* speaks *monium.*
with a full mouth? Many Popes are ready to *Multi Ponti-*
have fallen into Errors and Heresies; but that *fices in errores*
wherewith I find my self in greatest peril of *& hæreses*
confusion, is that horrible testimony of *lapsi esse legun-*
John Picus Earl of *Mirandula,* who tells us, *tur. Confil.*
Sed & alium, &c. I remember another who *Basil. in Ep*
was believed to be Pope, and so ordained; *Synodica.*
whom yet some worthy persons think that he *Sed & alium*
neither was truly a Pope, nor indeed could *memimus*
be; who in believing that there is no God, *Pontificem cre-*
exceeded the highest pitch of Infidelity; con- *ditum, & ordi-*
fessing to some of his Domesticks, that even *natum, quem*
whiles he held the Papal See, in that very time *tamen præstan-*
he believed there was no God at all: And *tes viri puta-*
And *runt nec Ponti-*
how *fices esse nec*
esse posse, utpote
qui nullum de-
um credens,
&c. Jo. Pic.
Mirandula.
or.

how could this man (think we) erre in the Faith, whiles he was in so good a mind?

*Aliumque fam-
miliari suo
cuidam appe-
ruerat apud se
animarum im-
mortalitatem
minime credi-
tam. ibid.*

*O miserum
affectatorem
tot Pontificum
qui nihil ex
aula præter
inopiam &
canitiem hor-
rendam attule-
vit. Mall.
Nicol. 50.*

Again (saith he) I remember another Pope which told a familiar friend of his that the immortality of the soul was not believed by him; who dying afterwards, appeared to that friend, lamentably acknowledging that he now found his soul to be immortal, to his infinite loss and perpetual torment: Oh miserable Pastor of souls, that denied the very being of that charge which he professed to feed. What then shall we say to this? Perhaps that learned and noble person might be mis-informed by some spightfull slanderer, who assained such dreadfull blasphemy upon their Holiness; Some cast Courtier, who had with *Poggins* worn out his time in the vain hopes of preferment, and now at last carrying away nothing thence but gray haire and beggery, devised (it may be) those hellish Calumnies to the blemish of his regardless master: Or if the suggestion were true, why do we not rather what those worthy men whom he mentions say? these monsters of infidelity were no more Popes, then Comets are Stars, or Devils Angels of light, because they do but appear in that likeness: And, that had they been true Popes, they had never been suffered to fall into so prodigious and detestable opinions; since by vertue of their station (as hath been sufficiently shown) their faith is inviolable, their decisions infallible.

Neither is it any small favour of the Almighty that he hath left to his Church such
an

an inerrable Judge of Controversies, to whom it may resort upon all occasions for full satisfaction, and therein find rest to the soul; whereas the obstinate Protestant is still to seek in all his doubts, and hath nothing in his mouth but Scripture, Scripture, which he also construes according to his own private spirit; not considering that true sense of it (which lies not in the skin, but the marrow of it) must be fetcht from the living Oracle of the Church; and that it is the Church alone which gives authority to the Scripture, if not primarily in it self, yet secondarily to us: The mis-construction whereof is that which vainly puffs them up in an high conceit of their own erroneous opinions; although let an indifferent eye look upon them, it will easily find them to be no friends to *Rome*. *Luther* tells us of one of the Electors, the Arch-Bishop of *Ments*, who by chance had light upon a Bible, and for four hours space read in it seriously; one of his Council seeing him, askt his Highness what he did with that book? to whom he is said to have answered, I know not what Book it is; but sure I am, that what I find written in it is against us. Much to the like purpose was that conference which we find reported, betwixt *William Duke of Bavaria*, and Doctor *Eckius*; The Duke askt the Doctor, Sir, may we not overthrow this new Doctrine of the Hereticks by the Scripture? No said the Doctor, by Scripture we cannot, but by the Fathers we may.

Luther Serm.
Conviv.

ibid. Luther.

The Malignants cannot forbear to smile at

the decision; and say the Doctor spake the truth without racking: But though Fathers and Councils be all ours, as *Campian* triumphantly vaunteth, yet this is not that we build upon: It is the unfailable sentence of *Peters* unerring Successor that we do with all confident assurance rely upon in all matters of faith; whose judgement we do with that eloquent Bishop of *Bitonto* prefer before hundreds of *Augustines*, *Hieromes*, *Chrysostoms*, and the rest of those learned and godly Fathers; Let the Hereticks bugg their Scriptures in their bosome, as the only guides and grounds of their faith; Let us pitch securely upon that firm rock of the Church whereon the fond refractaries will needs wilfully split themselves.

CHAP. VIII.

The Triumph of Bounty.

AS no Church under Heaven is said to be so rich as our holy Mother the Church of Rome, so none is equally free and bountiful; Thus it is, and should be with all ingenuous natures. The earth sends up vapors, and receives showres back again: Oh the liberality of the holy See! The sons of that Mother have sucked bounty from her breasts; *Celestine* the fifth (good soul) was so free, that he would deny nothing to any suitor: yea, that he would grant the same boon to two or three several Petitioners. *Alexander* the fifth was of the same soft Metal, who professed to have been a rich Bishop, a poor Cardinal, but a beggerly Pope: So had he laid about him, that what enriched all others, had impoverished him: And the praise that *St. Bernard* gives to *Gilbert* Bishop of London, is, that in a rich Bishoprick he was yet poor, not only in his estimation through humility according to the old Greek Verse, *πλετὸν μὲν πλετύντῃ* but in the estimation of others through his liberality; So *Innocentius* the 8th was by *Lionel* Bishop of *Concordia* in his funeral Oration styled *vir distissima paupertatis*; So *John* (surnamed the

Nihil cuiquam negavit, quandoque duobus idem annuerit.
Anno 1294.
Bin. in notis.

Episcopus dives, pauper Cardinalis, Papa mendicus.

πλετὸν μὲν πλετύντῃ ἔχεις, ἰσχυρὸν δὲ πένης.

Joan. Eleemosynarius Patr. Hierosol. crog-

pectorium preciosum vendidit, &c. Prom. v. Eleemos. sanctus Germanus extra Mediolanum veniens, &c. Brom. ibid.

verled that had been given him, and distributed the price among the poor; so Saint *German* is said to have chid his man, that having three Florens in his purse, he had given but two of them to a poor indigent. So the *Heremite* kissed the Thieves hand that had stollen his victuals, for helping him so much the sooner into Heaven. But above all those thousands that might be instanced in this kind, St. *Francis* is worthy to bear away the Bell, who to a poor man that craved his alms, gave all his Clothes, and stood naked the while till he could be recruited with some other rags; and to a poor woman likewise begging of him, finding by the information of one of his Disciples that they had nothing left but the book of the holy Gospels, out of which they were to read the lessons of divine service, could say, *Da huic sorori nostre librum Evangelii*: Give this our Sister the book of the Gospel, so parting with that at last which (as he conceived) had bidden him to give all away. Neither would he admit of any man into the Society of his Order, but such a one as was of his own diet, *totaliter expropriatus*, willingly stript of all, in an holy bounty, and contempt of the world; In so much as when one of his Brotherhood earnestly sued to him that he would allow him to have but a Psalter to read on, and being denied, he renewed his request more vehemently; St. *Francis* being overcome with his importunity, yeilded so far as to refer him to his servants judgement in the point; but after his second thoughts,

Lib. Conform.

Lib. Conform.
2. *Fructu* 4.
pag. 218.

thoughts, meeting with this bookish Brother, where was it (said he) that I told you I referred you to your servants judgement concerning the Plalter desired by you? when the place was shewed him, *S. Francis* falls down there on his knees, before his young brother, and cried (as is used in confession) *Mea culpa, frater, mea culpa*, It was my fault, brother, it was my fault to yield so far: For whosoever will be a *Friar minorite*, must not be allowed to have any more then his two coats, his chord, and his breeches; and if necessity urge, his shoes. And what a foul penance he enjoyned to one of his poor Fraternity for hiding a piece of coyn, I shall in good manners forbear to relate.

*Conform. l. 2.
Fruclm 4.
pag. 218.*

How strictly and curiously this rule of his is observed, by his followers, the world can well witness; let *Krantzius* speak for the rest; who tells us that these men may take up *St. Pauls* words in a contrary sense, as having nothing, yet possessing all things, (2 Cor. 3. 10.) Meet sons for so bountifull a Mother; of whose munificence there are no bounds: Who can express the numbers and extent of her Indulgences, and gracious concessions of all kinds; which how free they are, the *Taxá Camerá Apostolicá* can fully testify: As for the pardons of Course granted for sins of ordinary incursion, put case for Adulteries and other less crimes: as *Alexander* the third stiles them, they are more common then the stones in the street, so numerous, that they cannot come under any account; and

De adul. et aliis peccatis quæ minora sunt.

those no less free, then frequent ; though it is fit and reasonable that they which partake of so great a benefit, should *porrigere manus adjutrices* ; One good turn requires another ; and a little ease to the soul, is worth a good lining of the purse.

*Diffæ sunt
Bulle pro pec-
catis adhuc
committendis,
quibus scilicet
data est potestas
eligendi confes-
sorem, &c.
Vid. Chemnit.
Exam. de
Indulgentiis.*

*Luth. Serm.
Conviv.*

But the height of spiritual bounty is in the extraordinary exercises of Papal beneficence, such as are the Grants of his *Diplomata confessionalia* ; Bulls of special Grace, which may have a relation to sins that are to be committed in the future. For example, a well disposed man hath a mind to commit some pleasing sin, whether of lust or revenge, and yet save his soul harmless ; what now is to be done ? Let him purchase one of these powerfull Bulls, by vertue whereof he shall be enabled to choose a Confessary for his own tooth : To whom faculty is thereby granted to absolve him, and to gratifie him with a plenary Indulgence in what case soever shall be propounded ; which was according to the old Doctrine that *Tetzel* the great Pardon-monger, *Luthers* good friend taught, and wrote ; that the Popes Indulgences could remit and pardon those sins which a man intended to commit in time to come : Now if any crafty chapman shall have made such ill use of this wholesome Doctrine, as to drive the bargain with a well-meaning Penitentiary, for pardon of a concealed sin, purposed to be done by him, and shall thereby mean (as the Tale goes) his robbing of the Pardon-monger himself, and easing him of his carriage ;

riage; for my part I shall hold him worthy of no less punishment, then to be cursed with Bell, Book and Candle.

Another improvement of the free hand of our holy Mother, much of kind to the former, is the large dispensations, granted by his holiness, upon all weighty occasions; which some queazy stomachs (such as *Gersom* and *Erasmus*) do not well digest, mistaking the term, and calling them dissipation. Well fare yet the zeal of a learned Spaniard, *Martin Alphonfus Vivaldus*, who flies fiercely in the face of one of their greatest Bishops, for making question of the lawfull exercise of the Popes power in this kind, *Piis auribus*, &c. It is offensive to pious ears (saith he) which is spoken by a most reverend Bishop of *Spain*, a Dominican by profession; who handling the question whether the Pope may erre; I would to God (saith he) that any doubt could be made of this conclusion; but we see daily come from the Court of *Rome* such large, yea loose dispensations, that the world cannot bear them any longer; whereupon the zealous Doctor beats his Candlestick about the ears of this Censorious Prelate, twitting him with the contrary judgement of their common Mother, the University of *Salamanca*: Whereas other Catholicks take too tamely the heavy censures which pass daily upon his Holiness in this behalf: It is a stark shame to see, That when Bishop *Jewel* so long ago hath so clamorously laid open such a rabble of gross and intolerable flatteries (as he pro-

Mart. Alph. Vivaldus Card. del. Aureo.

Defence of the Apol. 3. part. p. 371.

claims

The triumph of Bounty.

*Vide citationes
authoris apud
Juellum loco
prædicto.*

claims them) saine from the pens of some *Roman Parasites*, both Divines, and Canonists, concerning the prodigiously-exorbitant powers and practice of Papal dispensations (such as any modest man would blush to hear) as that the Pope may dispense (saith one) against *Pauls* Epistles ; against the new Testament, saith another ; against both Old and New Testament, saith a third ; against the Law of God, saith a fourth ; above the Law, saith a fifth ; of wrong he can make right, of nothing something, saith a sixth : Yea (to shut up all) sin only excepted, he can [*quasi omnia facere, quæ Deus potest*] do in a sort all that God can do ; Yet

*Nec quisquam ex agmine tanto
Audeat adire virum.*

Not one in all that great and boastful rout,
Dares come to grapple with that Champion
(stout.

No one Catholick pen hath ever wagg'd
against him, for either Apologie, or excuse :
Neither yet after so many and bitter complaints made in, and to the Council of *Trent* concerning the horrible abuse of this practice is the case thought meet to be any whit altered : but,

*Intranti nummo quasi quodam principe summo
Exiliunt valvæ, nihil auditur nisi salve.*

When

When money enters like some mighty Lord,
The gates flie ope; God save you is the word.

As Cardinal *Cusanus* could say in his time,
It is no more, but *deferunt aurum & argentum,*
& *reportant chartas*, Men bring in Silver and
Gold, and carry out papers.

Yet a third piece of Papal bounty is the
granting of extraordinarily high priviledges
to Princes and States, far better then a Golden
Rose upon *Dominica Letare* (though daub'd
over with the pretiouslest Balsome , and per-
fumed with Musk, and blessed with holy wa-
ter) which are feoffed not upon their per-
sons only, but their successors: Yet not so,
but upon misdemeanure they may be rever-
sed; and upon the necessity or greater avail
of the Church, infringed. The rule is, *Papa*
nunquam ligat sibi manus, The Pope never
ties his own hands; those are still left at li-
berty to tie or untie at pleasure. So we have
known more then once, that notwithstanding
his engaging himself by his free concessions,
yet that he makes bold to take the freedom
of doing what he lists, as the *Gravamina Ger-*
mania would make us believe: And here in
England, (when time was) the Parliament,
and especially the Peers complained to, and of
Pope *Innocentius*, in the first Council of *Lyons*,
that *Martin* his Legate, had injuriously vio-
lated the priviledge granted especially to the
King of this Realm, by the *See Apostolique*:
That no person should execute the Office of a
Legate

The triumph of Bounty.

Legate in this Land, unless he were especially requested thereunto, by his Majesty ; which wrong they do so sharply resent, that they speak big words (if not saucy) to his holiness ; *Non possumus equanimiter tolerare, nec per dei gratiam amplius tolerabimus* ; we neither can, nor by Gods grace will suffer it to be done any more. And the bold French Lawyers, the spawn of that refractarie Sorbone, have got a distinction by the end of *Privilegia remuneratoria* ; differencing the privileges that are yielded upon considerations, from those that are meerly free and voluntary ; standing upon it, that if the privilege were granted in way of remuneration and upon a mutual concordate, it is not the power of his holiness to reverse or violate it.

Let them argue the case, whom it concerns. But, certainly, in this last and worst age of the world, the great Kings of the earth grow resty, and headstrong, having learnt at last, to know their own strength ; and now having got the bit between their teeth, their rider is best to sit sure for fear of a fall.

In the mean time, hitherto, as some Popes have given out themselves for the Lords of the world (usurping the speech of him that said, All the Kingdoms of the earth are mine, and to whomsoever I will, I deliver them) so there have not wanted great Princes which have been content to receive the grant and confirmation of new Kingdoms from their hands (*cum privilegio ad possidendum solum*)
and

*Binius ex Matthæo Paris.
Anno 1345.*

Luke 4. 6.

and have nothing to plead for the propriety of their right, in those large territories, snatcht from their heathen owners, but a sheeps skin *sub Sigillo piscatoris*; So as these Beneficiaries cannot but acknowledge our *Rome* the mistress of the world, not more great then bountiful.

As for other Churches, what have they to give? were it not well with them, if they could but hold their own? *If* (as the World goes) they can maintain but a bare subsistence upon earth, although, in the mean time, they are confident of a large portion in heaven?

CHAP. IX.

The triumph of Gain.

BOUNTY cannot live, and hold out, unless it be fed and supplied with incomes of profit : It will easily therefore be granted, that the holy Mother, being so beneficent, must needs be recruited with large accession of gainful emoluments : As no Church under Heaven is so free, so none is equally rich ; when his Holiness enters upon his Apostolical charge, he only scatters brass among the people, and borrows the words of St. Peter; Silver and Gold have I none ; but by that time he is Warm in his seat, he is in another tune ; so as when *Thomas Aquinas* came to *Innocent* the fourth (whom he found surrounded with great heaps of Gold) Lo *Thomas*, said the Pope, the Church cannot now say, as of old, Silver and Gold have I none ; No, said the surly Doctor, neither can she say to the lame man, Arise and walk.

Pontifex accipit de gremio Camerarii sui pecuniam. Ubi nihil tamen est auri vel argenti, spargensq; in pop. dicit. Aurum & argentum non habeo ; quod autem habeo hoc tibi do. Lib. sacra. Ceremon.

Thome Aquinatis accedenti ad Innocentium 4. cum magna vis pecunie numeraretur, vides Thomam Ecclesiam non amplius dicere posse, Aurum & argentum non habeo ; Cum doctor Angelicus resp. urbane & modeste, Nec modo quod tunc, claudio imperare ut surgat & ambulet. Bap. Gillius. Acad. Flor. Dial. 3.

It was a strange thing to see a Pope *Celestine* 5th. to be still an Anachorite in *Peters* Chair,

Chair, and to meet him in the street riding on an Ass; or to hear of a Pope *Clement 4th.* who having two daughters, bestowed a whole three hundred pounds upon one of them for a marriage portion, and gave thirty pound with the other to place her in a Nunnery; and from his nephew (perhaps his son) that had three Prebends, took two away in his bountifull liberality. Or to hear an *Alexander 5th.* a begger in the Episcopal Throne; These may pass for prodigies of a pusillanimous mortification; the kindly successors of *Peter* bewray other manner of spirits, and keep another kind of estate; whether by the munificent Legacies of Emperours, Kings, Princes, and other Potentates, or by vertue of their invaluable rich offices, and vails. As for those of the first kind, we cannot easily be beaten off from the just maintenance of those two great Donations of *Constantine*; the one, of the place of *Lateran*, and City of *Rome*; the other of the Territories of *Rome, Italy*, and other the Western Countries therein mentioned; though, *Otho Frisingensis, Platina, Krantzins, Cusanus, Laurentius Valla,* and *Pius* himself give up the latter of them as suppositions, and though, for the former, it be apparent, that the Emperour possessed *Rome* still for 400. years after the pretended grant.

Papir. Mass. in vita Confer. of Hart and Reynolds.

But it is needless to enquire thus late *quo jure*: we are sure his holiness holds them now fast enough: Besides the addition of other rich Principalities derived since upon the

*Regna magis
quam canobia
vir sanctus
posteris reli-
quit, &c.
non tam pau-
peribus hospi-
tium quam
clericis & sa-
cerdotibus
otium atque
luxuriam pari-
turus, Vola-
teran.*

*Taxa vacanti-
arum secundum
quod describi-
tur in libris
Camera Apo-
stolica de Ec-
clesiis Cathedra-
lis & Ab-
batiis Gallia-
rum taxatis
ascendit ad
sexenta nona-
gin'a septem
millia septin-
genta quinquaginta Franco-
rum sine prelaturis, &c.*

p. 109.

the Church by the munificence of pious Benefactors. Oh the inexhaustible bounty of those holy Souls of our Ancestors ! What was it that those Religious heroes thought too good to accumulate upon the Church ? How happy did they think themselves in making the Church their heir ? If but to one order of St. *Benedict*, *Tertullus* a Patrician of Rome could give his large patrimony, leaving to posterity *regna magis quam canobia*, Kingdoms rather than Monasteries, as *Volateran* tells us : what shall we think of the universal endowments of the *See Apostolique* ? Besides these voluntary Donations, the Imposed sums from all Christian nations must needs make up a very large, and scarce computable revenue : Take the account, as it is given in from *France*, by the sure and faithful hand of *Nicholans Clemangis*, who tells us that the Tax of the vacancies of Cathedral Churches and Abbacies in *France*, as it is set down in the books of the Chamber Apostolique, arises to six hundred ninety seven thousand seven hundred and fifty *Frank*s, besides Prelacies, and other inferiour Dignities and Benefices : which amount to near as much more. To which he adds, that if in other nations the like rate should be received, The sum would arise to no less then six millions, nine hundred seventy seven thousand and five hundred *Florences*. And if greater au-

Nic, Clem. de Annatis non solvendes;

thority

thority be yet required. The Archbishop of *Lyons* in the Conncil of *Basil* told the fathers assembled in the year 1436. that in the time of Pope *Martin*, there came to the Court of *Rome* out of *France* above nine millions of *Gold*, being accounted from the Bishops and Prelates, besides those summs which are raised from smaller Benefices: Neither is there any doubt to be made that the Pope by all both set, and accidentary incomes takes up ten millions of crowns yearly into his coffers. And that I may not trifle the reckonings of other nations, hear what our English Parliament in the dayes of *Henry* the 3d. complains to, and of Pope *Innocent*: The Italians (say they) receive out of *England* six hundred thousand marks and more, every year, besides divers other summs: So as they carry out of the Kingdom more profits, of meer rents, then the King himself (who is the Tutor of the Church, and Governour of the Kingdom) receiveth: Thus they subscribed, *magnates & universitas regni Anglia*: The Peers and Commons of the Kingdom of *England*.

Archiepiscopus Lugduni in Concilio Basil, narravit Anno Dom. 1436. Quod tempore Martini Papae ad Curiam Rom. ex sola Francia venerunt novem milliones aurei, computati ab Episcopis & Prelaturis absq; illis qui de parvis clericis sumebant. Hen. Tok. Legat. Archiepiscopi Magdeburg, &c. Nec dubium quin omnibus certis & accidentariis computatis, Papa singulis annis decem milliones coronatorum undeque corraserit. ibid.

Henr. Epist. Anglorum ad Innocentium. Italici percipientes in Anglia sexaginta millia Marcarum & eo amplius, &c.

Besides the set and fixed revenues, many casual windfalls of no small value contribute much to the cramming of his Holiness coffers.

The Prelates of that universal See know their heir beforehand, even *Peters* successor:

H

What

Potest Episcopus donare in vita non causa mortis. Ex.

Barbos. Gav. Episcopus Regularis neque de Patrimonialibus, nec de acquisitis potest testari. Idem.

Is infirmitate non potest quilibet Episcopus immoderatas facere Eleemosyna. Ibid.

Bona Episcopi titularis acquiruntur. Papæ. Idem.

Luth. serm. Conviv.

Luth. Conviv. serm.

What share soever some secular Bishops are allowed in some Countreys, to have in disposing their estates, those which are Regulars, cannot look to make any other will of their goods or Lands, whether patrimonial, or acquiste; and the rest towards their end may not be too free of their alms; what should I mention the moneths reserved, the Annates, Advowsons. Expectatives, and other perquisites of Rectories and other lower dignities? And if an Archbishoprick fall void, there is the price of a *Pall*, coming flush in, which is no small one; The Archbishop of *Ments* paid belike for his, six and twenty thousand *Crowns*; and the rest in the like proportion. So as *St. Peters* Successor needs not fish for unlawfull emoluments, such as Symoniacal contracts (to the penalty whereof his Holiness is not liable) or such as Pope *Leo* is charged withal, who is said to have been bribed with 8000. *Duckets* by the *Capuchins* to balk their Visitation; Perhaps it may have been with him, as was said of *Galba*, that himself did no injuries to men, but his servants might verifie that of the Poet,

Venalesq; manus, ibi fas ubi plurima merces.

Sale hands, and that's most right that brings
(most gain.

Himself surely would scorn so sordid a contract, seeing so strong a current of coyn flowing in daily into his *mine* by justifiable wayes.

wayes: O the not more admired, then en-
 vied treasures of his Holiness ! Even in our
 time, Pope *Sixtus Quintus*, (five-cinq;) (as
 some idle gamesters mis-named him) of an
 hogg heard , as it is said, became an holy
Franciscan, (who by his vow must not med-
 dle with money) in the first year of his
 Popedome added unto the Treasury a whole
 million of Crowns; and after five years had
 five millions in *stock*; And not to instance
 in any more, *John the 22d.* as *Nicholaus*
Clemangis assures us, had a million, and se-
 ven hundred thousand *florences* of Gold laid
 up in several places; Whereto also the same
 author adds, that the Colledge of Cardinals,
 were supposed to have half so much for
 their share laid up also. It is well yet, that,
 by his saying, this wealth runs not in one
 channell; and that his Holiness can abide,
 that this precious ointment should run down
 from his beard, to the skirts of his gar-
 ment too. How rich therefore do we think
 the Clergy of his immediate subordination
 must needs be (*Dignum patella operculum*)
 when *John Gerson* can cry out enviously
 enough I warrant you: *Que utique abomi-*
natio, &c. What an abomination is this
 (saith he) that one man should hold two
 hundred, another three hundred Ecclesiasti-
 cal Benefices in his hand; But above all,
 what a super-excessively rich Court is that of
 Rome? wherein his Holiness, and his po-
 tent factors, strive who shall more over-
 lay each other with weight of Gold; what

*Post annos 5.
 habebat in ara-
 rio 5 millones
 aureorum, ut
 testatur Cira-
 cella in ejus
 vita.*

*Nicol. Cleman-
 gis ubi supra.*

*Que utique
 abominatio
 quod unus
 tenet ducenta,
 alter trecenta
 beneficia Ec-
 clesiastica.
 Gerson. De-
 clar. defectuum
 vir. Ecclef.*

The Court of
Rome with the
Government,
Officers, and
value of their
Offices, pub-
lished in itali-
an, and tran-
slated by
Mr. Henry Co-
gan, set forth
1654.

Court under heaven doth so swarm with varieties of Officers, both for state, and profit? many whereof are so vendible, that we are acquainted with the price beforehand; To give you a taste; Not to speak of the Master of the Palace, the secret Chamberlain, The Secretary of State; the twenty four Secretaries of *Breives*, the Generals both of the Guards, and of the holy Church; places of not more honour, then profit. The Vicechancellorship is of the value of fifteen or sixteen thousand *crowns* by the year; The Officers of the Apostolical Chancery; both the Regent and the twelve Prelates, the Abbreviators, so rich that the Regentship is sold for two and twenty thousand *crowns*; the rest, every Abbreviatorship, for twelve thousand *crowns*.

The Cardinal Chamberlain worth twelve or fourteen thousand *crowns* yearly; The Master of the *Breives* worth thirteen thousand; The prefect of the *Breives* twelve thousand; The Lord Treasurer Generals place worth seventy thousand *crowns*; The Auditors of the Chamber sold for seventy thousand *crowns*; The office of the Lead bought for three thousand *crowns*; Four Officers of the Register, called Ministers of the Register of supplication, sold for four thousand *crowns* a piece; The Pronotaries participant, whereof there are twelve Prelates, each place bought for seven thousand *crowns*.

I could easily weary you, if I listed, to transcribe the Catalogue of the Offices of the Palace, as the Writers of the Penitentiary, the Writers of *Briefves*, Apostolical Squires, Knights of St. *Peter* and St. *Paul*: Knights of the Flowerdeluce, *Lauretan* Knights, and God knows how many more rich places (both of dignity and employment) all which are confessedly so bought, and sold, that (as it may fall) both parties may make a good marker.

Now all this magnificence, and wealth, could not hold up, if *Rome* were not the Ocean, into which all the rivers of the world run to pay their tribute, especially in the case of Dispensation, and of Absolutions from Cases Reserved: these alone (if the world had no quarrels that might draw on Appeals) were enough to make *Tyber* overflow his banks.

Upon these occasions, Oh what flocking there is to this *Metropolis* from all the regions of Christendome? In so much, as the view of this general resort drew from the envious tongue of him whom the world hath long stiled *Venerable*, the willing misconstruction of those well known Letters *S. P. Q. R.* as importing, *Stultus populus querit Roman*, All flock hither, none empty handed: but (as happy is) none go away overloaded, (except it be with grief for what they left behind them, and what they cannot but carry with them) For I perceive it is a stale proverb at *Rome*, as

Venerabilis
Beda.

Senatus, populusque Romanus.

*Tritum Rome
adagium, è
Curia tria re-
portari Inane
mar supium
conscientiam
malam, stoma-
chum malum.*

Massonus himself tells us, that men do ordinarily carry away from the Court of *Rome* an empty purse, an ill conscience, and a bad stomach.

Thus invaluable rich is the Roman Church; and why may she not make it an argument of Gods special favour to her, as well as some prosperous usurpers in all times have made success the proof of a good cause? Now, what wealth can the Protestant and pretendedly Reformed Church boast of to the World? Surely, they are abounding, but it is with wants; full, but of sorrows and afflictions; loaded, but with heavy pressures, with contempt and disgraces: He is wilfully blind then, that will not see where to pitch his choice: The one saith, *I sit as a Queen, and am no Widdow, and shall see no sorrow*: Of the other God sayes, *Come down O daughter Sion, and sit in the Dust*. The one is high mounted, and sits gorgeously arrayed in purple and scarlet, decked with Gold and pearls, and precious stones; with a golden cup in her hand, and a glorious title in her forehead: The other lies groveling on the earth, arrayed in Sackcloth, covered with ashes, drenched in tears, miserable for the time, and only in hope happy and glorious.

Babylon.
Esay 47. 8.
Revel. 18. 7.

CHAP. X.

The triumph of Wisdom.

IF thou be wise, be wise for thy self, is the Prov. 19. 12.
 counsaile of the wisest King; which if
 ever any Church under Heaven have care-
 fully taken, it is the Roman: so cunningly
 is the frame of her government contrived,
 that her witty and dear son, that hath
 written *de regimine Principis*, could not de-
 vise how to mend it: neither is the mini-
 stration and management of it any way
 unanswerable to the platform. For, to be-
 gin with matter of caution: Whereas it
 hath alwayes been found dangerous to let
 the Vulgar know too much; since know-
 ledge is an edge tool, which unskilfull hands
 cannot tell how to rule, but are rather
 apt to wound themselves therewith; and
 (as the old axiome runs) ignorance is the
 mother of Devotion; it hath therefore been
 the wisdom of our holy Mother to keep the
 common people blindfold; and to cause
 them to take up with an implicate faith,
 without enquiring into the mysteries of
 faith; and informing themselves of the
 special points of Religion; as suspecting,
 that, upon more light of understanding,
 they would grow scrupulous, censorious,
 H 4 refractory;

refractory ; Indeed, as *Luther* said, what should a Cow do with Nutmegs ? And because if the Laity should be allowed to read the Scriptures in a language which they understand, it is feared they would easily find (that which the Archbishop of *Mentz* in a former passage professed to see) that those holy pages are no friends to *Rome* ; therefore our holy Father *Clement* the 8th. hath found it the wisest way, strictly to forbid both the reading and retaining of any Bible, or any part of it, in the mother tongue of any Nation under heaven, inhibiting also any abridgement of the history thereof under great penalty, restraining the power that any Bishop in former times might have used in giving License upon good caution to some confiding persons to read the same. And lest some other heretical books should poyson the minds of unwary Readers, to the great prejudice of the *Roman* faith ; what curious remedy hath the wise Church provided, for both the prevention of that danger where it may happen, and the redress where it is.

Order is first taken for the prohibiting and suppressing of all books that are apparently contagious ; so as they are smothered ere they come to the light of the world ; as for others, that amongst much wholesome matter, have some interspersions of suspicious or unsafe passages, they are soundly purged, and corrected, and taught to speak true *Roman* ; yea, though it be one of the an-

cient

*Biblia vulgari
lingua edita
non possunt
legi ; neque
Episcopi, neque
Inquisitores,
neque Regula-
rum superiores
dare queunt
licentiam.
Clem. 8. in
Indic. lib. pro-
hibit.
Neque compen-
dium historie
Bibliorum, lb.*

tient Fathers, though *Augustine* himself, if his pen have last out in the opinion of a solicitous *supervisor*, he shall be fetcht in with a *dicet Hereticus* : as for the carefull courses that are taken for the safety of all reimpresions, the wit of man can rather admire, then sample them; And lest conference and conversation should infect any soul, it is enacted by Pope *Gregory* the 15th. Anno 1622. that no hereticall person whatsoever, on what ever pretext, shall hire an house, or dwell within the territories of *Italy*, and the *Iles* adjoyning; As also that no *Italian* shall dare to dwell in any region of the hereticks where there is not a Catholick Priest to support him; that he shall not make use of an heretical Physician, except in the utter want of a Catholick Doctor; That no man shall be sent to the places of hereticks upon the business of Merchandise, except he be twenty five years old; That it shall not satisfie the Inquisition, that he who hath heretical books, do burn them privately (there may be fraud in that pretence) unless he bring them to the superiour.

St. Augustine
 speaking of
 eating the
 flesh, and
 drinking the
 blood of
 Christ, hath
Facinus vel
flagitium vide-
tur Tubere;
figura ergo
est, &c.
Addit. Inquis.
dicet, hereti-
cus, verba
Augustini
sunt, lib. de
doctrina Chri-
stianæ. l. 5.
c. 16.
Cabant. v.
Hæresis.

Ibid.

Cabant. de
Monialibus.

As for due caution for avoiding of scandall, how singular and exemplary it is: No tall trees may be suffered near to a Monastery of Holy Sisters: No chimney may be allowed to their private Cells: The Regulars may not buy or procure any closes, or gardens near to the Nunnery: The window which looks into the Quire must be

Caminus non
admittatur
cellis privatis.
ibid.

Ibid.

but

but two Cubits, and twelve inches high; the probationers may not go forth to visit their
Ibid. Parents : None of them may walk forth
Ibid. but by couples : Their nearest consins may
not be admitted to visit them, when they
are sick, no not in the case of death; Their
Ibid. Confessary may not go in to hallow the house
on holy Saturday, nor may accompany the
Ibid. Physitians or Workmen : Lastly, they may
not have License to go abroad, unless it be
for alms : and only those, which are
fourty years old, and not fair; Though
for this last clause, I take care how it will
be construed, whether in relation to their
own opinon or others : If to their own,
I doubt they must all keep house perpetually.

Ibid. For extream unction and the sacred viaticum which is to be delivered to dying persons; how wisely is it instituted, that these sacramentall acts shall not be performed to any one, by him that is the Confessary of the sick person: lest there may have been unmeet secrecies smothered between them, and each of them be unjustly indulgent to other in the parting.

Ibid. For exorcisations, in the practise whereof there hath been of old a just suspicion of juggling, what can be better advised then that they shall be done in the Church openly, neither before the Sun-rising, nor after the Sun-setting, and that when very few are allowed to be present.

The like curiosities of heedfulness may be easily

easily observed in all the comportments of these prudent governours: which some uncharitable censurers will perhaps interpret the wrong way, and be apt to say,

Self-guiltiness is causer of suspicion.

For my part, I cannot but praise their wit, as in this wariness, so in their winning plausibility, and fine wayes to hook in and gratifie the great ones: Besides the Golden Roses, and hallowed Swords, and Banner, wherewith they please more Boys, they can ennoble them with high Titles. *France* hath, The most Christian King; *Spain*, the Catholick King; *England*, the Defender of the Faith; *Scotland* had, the Defender of the Church; the *Helvetian*, Defenders of the liberties of the Church.

Sunt & hic Priamo sua premia laudi:

Neither is the care to please more then the tender fear to offend the mighty: Was it not wisely turned off, when the *Bulla* ^{*cœne*} had excommunicated all that lay new ^{*excommunicat*} imposts and gavels upon their subjects, ^{*imponentes nova*} (which the learned Casuist shrugs at, as ^{*pedagia*} ^{*sive gavellas*} ^{*subditis.*} *Casus difficilis principibus, periculosus scribentibus*) to resolve, That this hard censure is only for those great persons that acknowledge to have superiours over them; as ^{*Mart. Vival.*} ^{*de Bulla cœne.*} Dukes, Marquesses, Earls, Barons; but as for those temporal Lords that have no superiours

perious in Temporalities, as the Emperour, King of *Spain*, and King of *France*, it concerns not them at all; They may crush their Subjects with what load of Taxes they please.

*Ne dum rex
Christianissimus
ab aliis excom-
municari non
potest, immo
ipse alios sal-
tem, Laicos
saltem, Laicos
ex justa causa
potest excom-
municare. De-
grassat. l. 2.
Jure 9.
Rex Francie
duos habet bo-
nos Angelos,
&c.*

And what shall we say to that bold plea which is connived at, for the King of *France*, that the said King cannot be Excommunicated by any man? Yea, so far is it from that, as that the same King hath power to excommunicate others, especially Lay-persons, as *Degrassalins* shames not to profess, adding withall, that the King of *France* hath two Angels, whereas other men have but one; And though it seem to sound harsh, that where the Lord is declared an heretick; there the Vassals are bound to deny him any obedience, yet the matter is so well qualified with temperate and safe exceptions, that there is no great cause of fear in that scarecrow.

*Sal exterum in
terris Ecclesiæ
ne ematur,
Gregor. 13.
Gavat.
Bulla. c.
Pirate ex-
communicantur
(non omnes
sed) discur-
reantes mare
nostrum, præ-
cipua à monte
& receptores. Bulla cænx à Clem. 8. anno 1600.*

For matters of profit, what a wary hand doth his Holiness hold over his Subjects: How wisely hath he enacted that no forrain Salt shall be brought within all the Territories pertaining to the Church?

How prudently hath he provided for the free and safe traffique in his own Harbours, by his *Bulla cænx*, excommunicating all Pirates that shall presume to infest his own Seas, especially from the mount *Argentarius* to *Terracina*, and all the favourers, and re-

ceivers.

ceivers of them? as for his neighbour Princes, let them look to themselves, *Non omnibus dormit Innocentius* ; How justly and discreetly doth he excommunicate all those which shall any way hinder the bringing of provision and victuals for the use of the Court of Rome? And if he do on Holy-Thursdai pronounce that deadly sentence against all those that withhold the Isle of Sicily, and other Dominions, being the Patrimony of the Church, from the hands of the owner, let the guilty Potentates of the earth look how (whiles this Capitolin Jupiter thunders, and lightens so fearfully) they can shrowd their heads under some safe Laurell to escape blasting.

What a laudably thrifty law is that, which ordains that no Bishop towards his end shall be too liberal of his Almes, for fear of cheating his Holiness of his hopes? That the goods of a Titular Bishop shall come clear in to his Holiness his coffers without diminution. Indeed, whither should they go else? His wife and children lie all in a little compass; being all covered under one purple gown of his Holiness: which is given out, as one main reason to enforce a Celibate upon their Ecclesiastiques, lest this stream should be diverted into other channels.

Lastly, what advantagious rules of holy frugality do we meet with in their wise constitutions? As, that an Archbishop must be buried with his Pall; either upon his body

Excom. impedientes victualia deferenda ad usum Romæ curiæ. ibid.

In infirmitate, &c. ut supra. Gavant. Tit. Epif.

Archiepiscopus sepeliri debet cum pallio in provincia sua circa humeros, extra vero eo plicato sub capite. Gavant. Tit. Archid. epif.

dy if he be interred at home; or wrapt up under his head, if buried abroad; that ware is too costly to be either forborn, or to be left to a Successor. It was in the old negligent times that *Papyrio* tells us, these Prelates were wont to consecrate each other without relation to a Roman Pall; the world is now grown wiser then to lose such a collop.

*Gavant. è Boi-
bos. v. Forum
Episcopale.*

In matter of Testament, if the heir do neglect to perform the will of the dead within a year, the Bishop shall turn Executor.

*Meretrix non
repellenda
fundare volens
Jus patrona-
tus. Navan.
Misfer.*

However, under the Law the price of an whore, no more then of a dog, could be allowed to be brought into the Sanctuary; yet now it is better advised, that if a Curtizan out of the cleanly earnings of her honest trade shall be so charitable as to found the patronage of a Church, it shall be accepted. And if a Will prove to be faulty, as vitiated by some corrupt hand, yet the Legacies bequeathed in it to pious uses must hold good.

*Vitiato testa-
mento, non
tolluntur Le-
gata ad pios
usus. Sylv. v.
Legat.*

That to make good a Testament to pious uses, the witness of two persons only, (though they be women) shall be sufficient.

*Ad pios usus
valet Testam.
coram duobus
Testibus, etiam
mulieres sint.
Sylv. v.*

Testam.

That though an Institution made by a dumb man be of no force, yet his gifts to Pious purposes shall be alwayes valid.

Ibid. Gavant.

Ibid.

That a condemned malefactor, if he be allowed to retain his goods till his death, may bequeath them to pious uses.

Ibid.

That though the Church may not take ought

The triumph of Wisdom.

III

ought from the hands of an impenitent malefactor, yet an excommunicate person may dispose of his goods to pious uses.

That if a Testator shall say I leave all my goods to the disposing of *Titius*, *Titius* is bound to distribute them to pious uses.

Ibid.

That if a Chalice be given by Will, it is to be supposed to be of silver.

Ibid.

That in all Legacies to Churches within the Diocess the Bishop must have his Canonical portion.

Ibid.

It were easie to tire the reader with a view of the large list of such wholesome and right Lefinante Laws of holy Church, which though looking right forward at piety, yet squint a little aside at profit, if I listed to be tedious; but these are enough, to let him see, that St. *Bernards* words were more modest then true, when he said, We are not more wise then our forefathers; It must indeed be confessed, that some no less wise then holy Institutions we received from the hands of our Immemoriall ancestors, whereof the Church makes singular use at this day; and especially, that of auricular confession, then which nothing could be ever devised more available both to the full knowledge of the state of the Church, in all parts of the Christian world, as also to the retaining of men in their due obedience, and the reformation of their manners; whereof the hereticks (though they bite it in) cannot choose but secretly think (according to that of the Comedian) *Tum demum, &c.* Then do we begin

*Tum demum
nostra intelligi-
mus bona, cum
que in po-
testate habui-
mus ea amisi-
mus. Plaut.
Captivi.*

begin to know the worth of our own goods when we have lost them. But there is one main point of wisdom, wherein the present Church far transcends their most prudent predecessors ; The fashion was of old, that upon all occasions of weight, Councils were called straight, whether provincial, or Oecumenical, there all businesses were agitated, there determined, with so great authority, as that it was the received doctrine of the times that the Session of a General Synod was the highest Tribunal, from which there was no appeal ; and to which, his Holiness himself was bound to be subject : But now the world hath learnt another Lesson : Both his Holiness, and all the crue of his Doctors (the good old Sorbone excepted) have fully and peremptorily determined, that the Pope is above a General Council ; that he alone can and shall manage all the affaires of the Church, decide all controversies of Religion, define of all matters of faith ; that appeals lye from the most general Synod to the Papal throne ; that the appellants to a General Council are liable to excommunication : that the Popes tribunal (being one and the same with Gods) the only Lawfull appeal is to his Holiness better informed : So as now, the large fist of his Holiness hath so grasped all the affaires of Christendome, that none can fall beside it ; and how safe may we well think them in those hands, that are not subject to error.

Some querulous spirits are apt to complain

Concil. Basl.

Papa sententialiter excommunicat appellantes ad Concilium, quia ipse solus potest quamcunque rem etiam determinare. Vi-vald. in Cass. Bullæ n. 8.

plain of the miscarriages of matters of public administration, at the toleration of foule abuses in the Church Catholique ; but it is for want of knowledge of these principles, which our holy Mother doth precisely go upon ; one whereof most deservedly is *Viderit utilitas* ; very poorly therefore doth the Chancellor of *Paris* salve up that sore, which was even then complained of ; *Talia tolerantur*, &c. such things (saith he) are tolerated in the Church, in certain pilgrimages, in worshipping of Images, in holy waters, in exorcismes, and the like ; which are brought in under a show of religion, that were much better to be omitted ; but they are therefore tolerated [*quia non possunt funditus erui*] because they cannot be utterly rid, and abandoned.

Talia tolerantur in Ecclesia in peregrinationibus certis, in cultu imaginum, &c. Factum abnegare non possum multa inter Christianos simplicis sub specie religionis introducta esse

quorum sanctior esset omisso. Tolerantur tamen quia non possunt funditus erui. Jo. Gers. de erroribus circa artem magicam.

Whereas the true reason (if he could have hit on it) is that of *Geminianus*. *Error utilis toleratur*, A profitable error is meet to be suffered ; This alone is the ground of all those gainful chaffers that are made at *Rome*, for a world of Indulgences, and dispensations, and drives the rich trade of that inverted Alchymie, of changing Gold into Lead ; this teaches them to make advantages even of complaints ; In which kind that of *Honorius 3d.* is very eminent ; who receiving from the Clergy of *England* sad exclamations,

Honorius 3. in literis ad Clerum Anglicanum fatetur scandalum Romana curia, &c. Matth. Westmonast. 1.2. An. 1216.

I

against

against the avarice and oppressions of the Court of *Rome*, in his crafty answer, confesses, those complaints to be too just and true, but withall tells them that all this mischief arises from the poverty of their holy Mother; for the remedy whereof, he requires of them the further supply of two prebends in every Cathedral, and in every Convent the yearly stipend of one *Monk*; so the complainants are eased, as *Plutark's* Mule was, which being laded with salt, and finding ease by lying down in the water, by the melting of his burden; was the next time Loaded with wool, which by being drenched doubled the weight.

Shortly then, whether we regard the marvellous care and vigilancy for the preventing of evils, or the rare and singular artifices of acquiring, preserving, increasing the honours, and profits of the present world, mother *Rome* is more fit for wonder then emulation:

As for our silly Reformers, how enviously do they (I warrant you) look upon the unmatched glory, wealth, policy of this great mistress of the world? All dogs will be still ready to fly upon that Curr that runs away with the bone: But where are their cunning contrivances, and subtile devices, to eschew their own dangers or to work mischief to their opposites, to advance their own estate, and suppress their enemies? what slye shifts, and visor-like pretences
have

have they to cozen the world withall ? what do they affect but a plain, right-down, honest simplicity ? as those that pretend to wit enough, when they are stricken on the one cheek, to turn the other ; and to say with him in the Satyrist, *Tu pulsas, ego vapulo tantum* ; and as the Prophet said of their great Lord and Master, *Sicut ovis ad occisionem* ; As a sheep to the slaughter ; rather suffering themselves to pocket two wrongs, then to offer one ; caring more to be honestly poor, then injuriously rich ; in a word, affecting so too much of the Dove, that they have too little of the Serpent.

CHAP. XI.

The triumph of Mercy.

*Est iustitia
præcens, est mi-
sericordia pu-
niens. August.*

*Hæresis est
crimen quod
nec confessio
celat.*

*Luther. Serm.
conv.*

Erasm.

*Charon queri-
tur sylvas
omnes in Elysiis
campis ita suc-
cisas esse com-
burendis hære-
ticorum um-
bris, ut non
suppetat lignum
cymbæ suæ
resarciendæ.
Coll. v. Cha-
ron.*

There is no one thing wherein the Oppo-
sites think to find so much advantage of
exception against the Apostolique See, as
for her unmercifulness, and extream cru-
elty, which, as it is an inhumane, and (in
that regard) odious, so a much more un-
christian disposition; but, in the mean time
they little consider, that, as there is a cruel
mercy in sparing, so there is a merciful secu-
rity in punishing great offenders. And what
offence can be greater, then heresie? which
alone is of so hainous a nature, that (ac-
cording to the old and well known verse)
it may not, though under the sacred seal of
Confession, be concealed; Well then, what
though *Luther* profess, that he believes ve-
rily that *Rome* hath slain an hundred thousand
Martyrs; wherein I hope his meaning is to
take in Old heathen *Rome* into the number!
What though *Erasmus* after his jeering fashi-
on brings in *Charon* the Ferry-man of Hell,
complaining that his black Barge was now
leaky and ready to sink for want of mend-
ing; and that there was no wood left in the
Elysian grove to repair it, for that it was all
spent in the burning of heretiques! What
though

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though there be much noise of many horrible murders, and massacres of harmless Christians, of the *Waldenses* in many Regions of *Christendom*, of *Merindol* and *Cabriere*; and tell of that Tragical slaughter in *France*, and the *Valtonine*! what though the world rings of that bloody butchery of the Inquisition? and the ugly Devils painted on their *San-benitos* *ιδιαις ὑπέξαι*, &c. Who can stay the clack of ill tongues? But in the meantime these busie talkers, whiles they exaggerate these pretended immanities, are willing to forget that part of the wallet that hangs behind them; and to pass over those horrid persecutions, which the innocent Roman Catholiques have suffered under their tyranny in the time of Queen *Elizabeth*; whose bloody reign one of our Poets celebrated then, in a sad Elegie, beginning with

*Ἰδὲ τὴν ἀνθρώπων
τῆς ἡρώδους
ἀντονομίαν.*

Ergone sanctorum nondum satiata cruce?

What not yet
sated with the
blood of
Saints?
All Tyrannes
rage yields to
Elizabeth.

And having compared her with *Busiris* and *Phalaris*, shuts up, with

Omnis Teddaria cedat furor Elizabethæ.

But belike she speeds thereafter; For father *David* at *Ypre*, out of his Pulpit, told the people, that he had been a dozen years exorcising a devil; whom (saith he) I never found one day missing till such a day

Dr *Merlin* re-
ports it, who
was *testis au-*
rius.

*Bombinus in
vita Campiani.*

day this week ; the reason whereof when I demanded of him, answer was given, that he was indeed that day absent, as being commanded to attend *Queen Elizabeth* to hell : And since that time many holy Priests, and fathers of the Society, have saluted Tyburn in a worse fashion then Father *Campion* did, when with Father *Parsons* he passed by that sacred Cross. I know their ill-willers will be ready to say, they suffered not for religion, but for treason : and indeed it is true, they might have kept their soul within their teeth long enough, for any violence would have been offered them, if they had only held all the supernumerary articles of the *Roman* faith, without the acting of those things, which by the Law were declared treasonable (for never any man of them suffered for meer conscience) but if they will be nibbling at allegiance, and wilfully fall upon those practises, which carry in them a forfeiture of life : now the State thinks it may justly say to them, *Perditio tua ex te*, Thy destruction is from thy self ; but let every tub stand on his own bottom : as for our holy mother, grant that she hath been the death of so many heretiques, yet this is to be said for her, that she hath killed them in love : love to her self, that she may not be troubled with them : love to the Church, that it may not be embroyled by them : love to the world, that it may not be infected by them :
love

love to their souls, that their sufferings in the other world may be the less, by how much the time of their sinning is shorter. And who then can blame her for her so holy intention? As it is wont to be said, that not the death, but the cause, makes the martyr: so the same rate holds in the inferring of death; the meer killing is not that which deserves either blame or approbation; all is in the cause that merits it, and the mind that inflicts it. *Levi* lost the blessing by the sword, and by the sword recovered a greater blessing; *Phineas* his bloody zeal won both forbearance to *Israel*, favour to his person, and honour to his posterity. In some cases there goes but a pair of shears betwixt justice and rigour: And mercy and severity may well lodge under the roof of one breast.

For example: *St. Francis* was a man to whom we may well attribute the title of *Moses* in his time (*mitissimus super terram*) the mildest man on the earth, as might be proved by many instances; now this holy man was in hand to preach to a great auditory assembled for that purpose, and offering to lean his back against an Oke to that end, he espied a number of Ants or Pismires creeping thereabouts, in compassion of whom, he spake to the people to give way to his sisters the Ants awhile, that they might depart in safety; as he charged them also to do they obeyed, and he strait fell to his work;

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but whiles he was zealously preaching, there comes a woman with a Cymball in her hand, ringing it so loud. that the voice could not but be drowned with the sound : *St. Francis* being much troubled with that interruption, charged her to hold her hand, and keep silence, she still goes on with her unseasonable Musick, he charged her the second time to hold still, she still persists, the third time he required her silence ; when that would not prevail, he straight says, *Tolle Diabole quod tuum est*, Devil take thy own ; Up goes the woman instantly, being suddenly snatcht into the ayr, and for ought we know carryed quick to hell ; Now you will perhaps think it strange that so much mercy to the Ants should stand together with so much cruelty to the woman, and will be ready to say *Tantane*, &c. Is there so fierce choler in a Saint ? But we must learn to know a difference betwixt the rage of an holy zeal, and a sinfull revenge ; and believe, that Saints have thoughts, and wayes of their own, which we may neither follow nor judge of.

*Diodor. sicul.
l. 4. c. 1.*

But as for any direct acts of Cruelty, such as those of the Priests of *Meroe*, who could send to their Kings to murder themselves at pleasure ; such as *Ravillac* and our powder-plotters were notoriously guilty of, our holy Mother abhors them : I dare say, sufficiently, albeit Father *Garnet* be upon that account, Beatified : Some passages of cruelty

The triumph of Mercy.

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cruelty may perhaps be found in some guilty Covents, as *Erasmus* tells an abominable story from the mouth of *Matthew Cardinalis Sedunensis*, who (that Counsel might be the better kept) related it to a whole Table-full: of Dominicans burying a man quick in their cloyster: and *Henry Stephen* in his Apology for *Herodotus* can easily furnish us with such tales, terrible to be told; and the heads and bones of infants found in the walls and ponds of old Cloysters speak too much to be denied, or concealed: But these are personal crimes, not therefore justly imputable to a community: although the malevolent will be apt enough to say they may thank our holy mother for her ill-advised Laws of enforced Celibate.

But notwithstanding these calumnious imputations, whosoever shall seriously view all the carriages of our holy mother, whether in her Constitutions, or practises; shall find store of mercy in them all.

It shall not repent us, to instance in some particulars, for a tast of the rest.

And first, what a merciful act was that of the Council of *Toledo* in the time of *Innocent. 6.* That those Laws and Statutes which are made for the well ordering of Ecclesiastique persons shall not bind *ad culpam*, but *ad pœnam* only: somewhat of Kin to that favourable construction of *Aquinas*, that the Monks are bound only to profess, not to keep the rules of *Benedict*.

Concil. Tolentan. tempore Innocentii 6. Quod constitutiones predictæ obligent non ad culpam, sed ad pœnam tantum. Tho. Aquinas asserit Benedictum statuisse proferi suos monachos regulam non observare. Hospin. in reg. Bened.

What

*De adulteriis
& aliis cri-
minibus que
minora sunt
potest Episco-
pus cum suis
clericis dis-
pensare post
peractam peni-
tentiam ut in
suis ordinibus
deserviant.*

*Alex. 3. Episc.
Sabernitan.*

*Venialia pecca-
ta ut gratia
hominem non
privant, ita
sine confessione
remitti possunt.*
Greg. val.

l. 1. de missa.

*A veniali po-
test absolvere
quicumque sa-
cerdos simplex
in foro Sacra-
mentali, Imo
per quemcumq;
alium secula-
rem extra
sacramentalem
confessionem cum
deprecatione.*

Miseratur tui

*omnipotens deus posse deleri tangunt omnes infra, & expresse tenet Victoria
in summa sacram. Vivald de Erasmo. Desuatus in loco sacro sepultus (sci-
licet excommunicatus) non debet exhumari ut flagelletur, sufficit flagellare
sepulchrum. Nav. c. 23. nu. 32 Steph. Avil. c. 7. dub. 2. Adulteros
morte m. lctari debere docere, non modo notoriam injustitiam, verum etiam
hereticam doctrinam esse. Binius in notis ad Concil. Venericum.*

What a kind Law is that of *Alexander* the third, that for adulteries, and such other sleighter crimes the Bishop may dispense with his Clerks, that they may still, after their penance is done serve in their former stations; How favourable is that determination, that as for venial sins, we need not trouble our selves in confession with them, for that they are wipt off otherwise? How mild is that sentence, that English Catholics sin not in conversing ordinarily with the hereticks, though excommunicate? for that though those be notorious heretiques, yet they are not dennounced by name. Not to be endless, what beams of mercy shine forth in all these ensuing determinations; That from a venial sin, not only a simple Priest in Confession, but a meer Laick out of confession may absolve a man with the prayer of *miseretur*; Yea the Lords prayer or a little asperision of holy water is sufficient: That an excommunicate person if he be buried in holy ground, shall not be taken up again, and be whipt: it shall suffice that his grave only be whipt: That those Clerks which are married men, if they be not bigamy, may be buried in holy ground in the time of Interdict: That to hold adultery ought to be

punish

punisht with death, is not only unjust but heretical: That a Maid which is vitiated while she is asleep, or dead-drunk, doth not hereby lose her virginity, unless she laid her self down to sleep with such an intent: That a Penitentiary suffering an involuntary pollution in some cases of Confession, sinneth not, *70. Gerson.*

That in some parts it shall be lawfull to eat eggs and white meat on Frydayes, and the head, feet and inwards of bealls on Saturday. That Bacon shall be accounted no flesh; That beggers which are ready to famish for want, may in Lent-time eat what they can get.

That every several Order of Mendicants shall content themselves with one Bell: That a Bishop may dispense with all irregularities incurred by any secret crime (except murder) but this faculty is denyed to all those Bishops which live in the Countreyes where the Council of Trent is not received.

cludit, nec contra. Cand Vivald. de quadregesimali jejunio. c. 11. Potest Episcopus punire Mandicantes habentes plures campanas, cum debeant esse contenti una. Barbof. allegat. 105. Gavant. Regular. jura.

That manslaughter (if altogether casual) shall induce no irregularity; and yet so tender is our holy Mother of the effusion of blood, as that she hath ordained, that if any

Clerk

Quæ dormiendo violata fuit aut dum ebria erat, non amittit virginitatem, nisi tali animo ad dormiendum decubuerit. Candel aureum Vivaldi par. 2. de electione Abbatissæ c. 3. A fortiori non violat Ecclesiasticam pollutionem quam confissarius inuitus patitur audiendo confessionem. Steph. D. Avila de censuris. Tit. de violat. Eccles. Respondetur 2. Appellatione carnis lardum non includit.

*Clericus in sa-
cris secundo
venam ad
emittendam
fanguinem si
moritur aeger,
sic irregularis.
Gavant. v. Ir-
regularis.*

Clerk that is in holy orders; shall open a vein, and the patient shall dye upon that phlebotomy, the unhappy Chyrurgion is thereby made irregular; And which is yet a greater proof of her tender heartedness, the holy Confraternity of the blood of Christ, which are imployed to attend the execution of condemned hereticks, may not be suffered to lend light from their Tapers to those Torches wherewith the fire is to be kindled.

By all which and much more that might be said, it sufficiently appears, how graciously indulgent our said holy Mother is to all her children, how gently-severe to small offences, how carefully provident for the supply of their necessities, how averse from the shedding of blood.

*Brom. sum.
pradic. v.
exccutor.*

As for her opposites, they give her the hearing in all this plea, but they are ready withall to tell us *Bromiards* Apologue of the Birds, and the Fowler: The Fowler in a cold morning caught good store of them, and still nipt them in the head, and put them up; his eyes in the mean time watering with the sharpness of the ayr; see, said one of the Fowls how the man pitties us, he weeps to see us taken: Ah, said the other, look not to his eyes, but look to his fingers; there you shall see what pittie we find from him. And put us in mind of St. *Chrysostomes* sure way of discerning a woolf from a sheep; It is possible (saith he) for the woolf to clothe himself

himself with the sheeps skin, so as that cannot descry him, and to imitate the sheeps voice, so as that shall not bewray him: but look to his chaps, and they cannot deceive you. You shall not find either grass in the Wolves mouth, or blood in the sheeps. So then, without more words, let all the world judge betwixt us, at whose door soever lies the most store of blood spilt for meer Religion, let him pass for woolvishly cruel and unmercifull.

In the mean time there is one main challenge of unmercifulness which they have got by the end, having learned it, as I suppose from the pious Chancellour of *Paris*, which I confess I can neither conceal nor answer; that mortified Pilgrim (as his name signifies) would needs be practizing; and in those strained numbers hath let fall these lines:

*Arbitrio Papa proprio si clavis uti
Possit, cur finit ut pena pios cruciet?
Cur non evacuat loca purgandis animabus
Tradita.*

*Jo. Gerson.
versu supra
materiam In-
dulgentiarum.*

If then the Pope can of his own free will
Dispose the Keyes? why doth he suffer still
Poor pious souls in lingring pain to lye?
And in those direfull flames unpitied fry?
Why doth he not quite void that horrid Cell,
Where souls are purg'd with fire next that of
hell?

Thus

Thus that pitifull Doctor ; Answer him who can. I confess this nut is too hard for me to crack ; I leave it to some of the learned Fathers of the Society, which have stronger chaps.

CHAP. XII.

The Triumph of Peace and Unanimity.

AS all these foregoing priviledges of our Holy Mother are apparent enough to observing eyes, so this of unanimity is most clearly conspicuous, so as all the rest of the world cannot choose but see and wonder, and envy ; whiles other professions, like to drops of water spilt in the dust, lose themselves in their divided singularity ; the judgements of her Governours and Doctors hold together, and bear forward, like a strong torrent, whose force abides no resistance. Look upon the Protestant Churches, you shall find them in their miserable spoliaries, wallowing in dust and blood : six several wars have passed between them in the Eucharisticall quarrels ; and with what furious bitterness they fall still upon each other, the world sees and smiles ; neither can it wish better musick then to hear a fierce

Jeſſerius Scaphuſenſis de bello Eucharistico.

a fierce Lutheran say, *Libera nos Domine*: *Prolaus prefat.*
 Look upon the strange variety of Sects which *Fasciculi, &c.*
 swarm amongst them; whereof, if some From the
 be sleight, others are prodigious: as, *Ana-* Calvinian
baptists, *Libertines*, *Shakers*, *Antinomians*, Fraternity,
Socinians, *Anti-Scripturists*, *Adamites*, *Ran-* good Lord
iers, and a world of such *Beelam-birds* deliver us.
 as these. These mischiefs of errour and
 division are the unavoidable attendants of
 their Apostacy from their Catholique mo-
 ther; whose peaceable sons hold close toge-
 ther, like the scales of Leviathan, inseparable,
 impenetrable.

It were indeed an hard case, if they had
 nothing to plead for themselves; I confess
 they are not to seek for an answer; both
 of Apology and Recrimination; it were a
 desperate cause that could find no Advocate;
 even losers may have leave to talk, though
 to little purpose.

And first, for the Division of the Evangeli-
 cal Churches following their different guides,
 they would make us believe that neither
Luther nor *Calvin* is any Saint whom they
 worship: that they hate to say, I am *Pauls*,
 and I am *Apollos*: that they scorn to be cal-
 led other then Christian for a name, and Ca-
 tholick for a surname; that they justly re-
 spect those Worthies as brethren; but should
 not, without much indignation hear them
 called their Fathers or Masters.

That for the Divisions of *Reuben* there are
 great thoughts of heart; that they can la-
 ment

ment those breaches which they cannot make up.

That their prayers and tears shall not want for the perfect union of all honest and faithfull hearts; and we may believe them if we list. But in the mean time, they would face us out, that those quarrels are not deadly in themselves, though over hainously misconstrued; that words are more guilty of this spiritual affray then substance of matter: that none of those litigious points touch upon the foundations of faith: so as they may well hope, notwithstanding those petty differences to meet with other in heaven, and can say to the most rigid opponents, as *Optatus* said of the *Donatists*, Ye may choose whether you will be our Companions, but ye shall be our brethren.

*Collega eritis si
vultis; fratres
eritis si non
vultis.*

As for those other wild Sectaries, they profess to hold them as no other then so many mad men broken out of *Bedlam*: and tell us that the Church of *England* makes account of no other interest in them, then a man makes of those Vermin which breed out of his excrementitious sweat, or those *Ascarides* which are apt to grow in his most uncleanly parts: and it were well if they shifted off so. But these frantick whimsies, could be, and their crazy authors will not be shaken of with so much ease:

Besides, they tell us there may be a peace not worthy to be boasted of: *Faciunt pacem commercia culpa.* Combinations in mischief makes

makes robbers and rebels too firmly unanimous : That there is not more peace at *Rome* then in Hell it self ; even that kingdom of darkness, if it were divided in it self (as our Saviour tells us) could not stand : And on earth the wildest Beasts , as Bears, Lyons, Tygers , agree well with those of their own kind : And on the contrary there may be good musick in discords. The Prince of peace had never professed to come down with a desire to send fire and sword upon the earth, if those were not in some cases both necessary and usefull. If in the secret commonwealth of a mans own bosome there be not an intestine war, there can never be a true and firm peace. And the old rule is, Better a just war, then an unjust peace.

Further , they tell us it is no news to find divisions and quarrels in the Church of God ; for when (say they) was it ever otherwise since the two first brethren till this present hour ? I wis there needs no heathenish fancy of *Preadamites*, to maintain the broyls of the first world ; from the same loynes was that hostility raised, which so much infested the holy seed. It was a fiction in the Heathen Poet , that *Discor* took it ill she was not called to the banquet of the Gods : so as only in heaven she is not to be found ; but to the banquet of men she will be sure to come unsent for ; and to press in so forceably , that it is not truth of Religion

K

that

that can shut her out: when God had but one visible Church upon earth, thither she crouded in, and would be entertained (malgr:) in the unhappy division of the Ten Tribes from the two; Immediately before our Saviour, she thrusts into the families of *Sammai* and *Hillel*, the two great Masters of *Israel*, and there raised no less then eighteen quarrells; and that not without blood; In the time of Christs being on the earth, she prevailed so far, as forcing her self upon the Jewish Church, she set five several Sects by the ears amongst them; After our blessed Saviours resurrection she shouldered into the Christian Church, raising therein threescore heresies before ever *Constantine* blessed it with a General Council; although (as happy was) it pleased God so to order it, that by Provinciall Synods, in the mean time, she was thrust out by head and shoulders; And since that time, how overwell she hath sped, the world is too luculent a witness: Neither was she less busie in the Heathen world; So as *Themistius* justly pleaded to the Emperour (objecting the differences maintained amongst the Christians) that their number was not considerable in comparison of several sects of *Philosophers* (the Divines of those *Pagans*) and their opposite opinions: And wise *Seneca* could justly say, that the Clocks would sooner agree then the *Philosophers*: So as they are not alone in this jarring condition.

Nay

Nay they are so bold, as to tell us by the way of recrimination, that they fear it will prove that their Roman Censurers are somewhat like to Barbers, which can with ease cut other mens hair, but cannot poll themselves; and to this purpose, they tell us two shrewd tales: but we may choose whether we will believe them; The best of it is, they are no points of faith: The one is, that the Romanists halt on their own sore, being themselves guilty of what they tax in others: The other, that the Courses they take to hold up their pretended agreement are such, as make their hollow concord not worth boasting of.

For the first, they say (whereas we twit them with our Quakers and Ranters) That they have been themselves infested with as wild cattell as ever the Protestant Church was; For instance, they tell us of the *Fratricelli* Friarlings, or *Fratres de paupere vita*, as they were called, which had their beginning in the parts of *Italy*, in the time of Pope *Benedict* the eleventh, and *Albert* the first Emperour, whose doctrine and practise was to allow, and use promiscuous beastliness; The manner whereof was, that they drew together such handsome women whom they had seduced, both widdows and virgins into some secret rooms for the purpose: which done, their Priests and Clerks barring the doors, for a fair colour of their villany, began to sing holy hymns: after

Prateolus Catal. heres. v. Fratricelli.

which, about midnight, their Priests with a loud voice admonisht them to go two and two together, a man and a woman, and invoking the holy spirit to fall into carnal copulation, which was no sooner said then the candles were put out, and every man took that woman which was next him; and if it fell out so, that a woman upon that coupling, conceived; the infant when it was born, was brought into the room: and so long posted over from one hand to another of their Priests, till it should expire; and he in whose hands it dyed, was to be accounted their High Priest. These abominable practises were accompanied with no less wicked opinions against propriety of goods, against Christian Magistrates, against the souls vision of God till the day of judgement, and divers other of the like; Neither were these monsters of men and opinions pent up in a corner, but (as is confessed by Pope *John* the 22. in his extravagant) were spread far about, both in *Italy* and the *Island of Sicily* and other places, [*sub habitu novæ religionis*] as is there confessed; the founder of which odious sect was one *Hermannus* an *Italian*, by the same token, that having been solemnly buried in *Ferrara*, and honoured devoutly for a Saint, he was twenty years after, by the command of *Boniface* the eighth taken up and burned (what remained of him) to ashes.

They tell us of the sect of the Flagellants,
or

*Pratcol. de
Heres. Her-
mannus.*

or whippers, which arising in *Italy*, diffused themselves into *France* and *Germany* in the time of *Gregory* the tenth, *Anno* 1273. Many whereof (as *Carion* tells us) about the year 1343. came to *Spires*, on the day of their publick diet, making great ostentation of sanctimony, (much after the Anabaptists way, as *Prateolus* describes them) who under their red crosses and bloody skins hid black hearts; which appears by their wicked tongues in crying down baptism of water, as utterly annulled and changed into a baptism of blood; in decrying the holy Gospel, as upon the coming in of their sect, useless, and utterly frustrated. Lastly, in admitting of the free licence, and non-obligation of oaths, according to the damnable rule of the *Priscillianists*,

Gregor. ii 10.
tempore sc.
anno 1273.
emiserunt ex
Italia Flagel-
lantes hereticos
incerta auctore
qui per Ger-
maniam &
Galliam va-
gantes se Fla-
gellabant Te-
nebant nomi-
nem salvari
nisi sanguine
proprio flagel-
lis excusso bap-
tizarentur, &c.
Binius ex
Sterone Pra-
teol. Tit. Fla-
gellantis.

Jura, perjuria, secretum prodere noli,

Swear and forswear, say and unsay,
Thy secret never to bewray.

They tell us of a worse sect then both these, the Templars; who, as *Prateolus* tells us out of the History of *William* Archbishop of *Tyre* being as few in number, as holy and charitable in profession (as being (under the three vows) in the nature of Canons regular) grew after to be great and numerous; three hundred Knights in that Covent richly endowed in all parts of the Christian world;

Prateol. He-
ref. Tit.
Templarii.

world : but being over pampered with prosperity (as *Moses* saith of his *Jesurun*) they waxed fat , and kicked , and forgot God that made them , and slightly esteemed the rock of their salvation. I abhor and tremble to speak or think of those flagitious acts , and those hellish heresies , wherewith they were charged by Pope *Clement* the fifth, by whose decree, together with the sentence of the General Council at *Vienna* , consisting of 400. Bishops in the year 1311. at the earnest instigation of *Philip* the fair, King of *France*, they were condemned to be burnt, and their whole Order, (after it had stood 200. years) utterly extinguished for ever.

There are some authors who think they were unjustly proceeded with in such rigour. But *Papa Clemens* 5. in *Bulla condemnatoria*

ordinis edicit clausulam. Quamquam de jure non possumus, tamen ex plenitudine potestatis dictum ordinem reprobamus. Bin. ex *Thoma Walsingham*.

Yet, as if it were possible for ought under heaven to be more vile then the forementioned enormities, they tell us they could present us with more dangerous and more pestilent sects then these : namely, the authors and abettors of that everlasting Gospel which was set on foot by the *Benedictines* and *Franciscans*, about the year 1255. whereof our *Chancer* thus :

Geffr. Chancer
in the Rem. of
the Rose,
fol. 163.

*For they through wicked invention,
In the year of the Incarnation
A thousand and two hundred year,
Five and fifty, furdere neer,
Broughten a booke with ferry grace,*

To

To your ensample in common place,
 That said thus ; though it were fable,
 This is the Gospel perauable
 That from the Holy Ghost was sent :
 Well were it worthy to be brent.

This Gospel (which was so far from everlasting, that it was now long since buried in silence, for shame of the world) was the damnable doctrine of that cursed Calabrian Abbot, *Joachim* (a monk of the order of Saint *Benedict*) which *Prateolus* in favour of the Author (as willing to smother) minces with the name of fables only ; but such fables they were, as professed to destroy all Christianity ; disparaging the blessed Gospel of our Lord Jesus Christ, and his sacred person no less ; some particulars whereof were no other then these following ; That the everlasting Gospel excels the doctrine of Christ ; That the new Testament is to be annulled ; That the Gospel of Christ brings no man to a perfect state ; That another Gospel, and another Priesthood was to succeed the Gospel and Priesthood of Christ ; the whole drift of it being to advance the contemplative, that is the Monkish life instituted by *Benedict*, above the active set forth by Christ and his Apostles. Not to meddle with the heretical doctrine of this unchristian Abbot concerning the Trinity, in opposition to the Orthodoxy of *Peter Lombard* ; it shall suffice for the shutting up of this odious point,

Prateolus de
Heret. Tit.
Joachim.

The Rejoinder of P. Singe
 to Malconier
Henric. Er-
phard Chro-
nic. & Eym-
ric. Director.
Inquisit.

Prateolus. He-
ref. Bernard.
Luxembury.
Concil. Latte-
ran. 2. sub
Innocentio.
Can. 2. a. 10.

Alphonfus à
Castro l. 3.
advers. heres.
 l. 3.

to tell you from *Alphonfus à Castro* of the three states of men fancied by this *Joachim*; the first, the state of the flesh, from *Adam* to *Christ*; the second, a middle state, betwixt flesh and spirit; from *Christ* to *St. Benedict*; the third, which is all spirit, from *St. Benedict* to the end of the world; and this is that state of perfection which himself with the Monks of that Order set forth to the world; This is too foul you must needs confess; but the opposites will yet tell you the worst part of the tale is still behind; and will needs persuade you that this Atheous and blasphemous whimsy did not content it self to creep into the obscure cells of Monks and Friers, but presumed to climb up to *St. Peters* chair, and there to find both harbour and protection; for when the Divines of *Paris* justly resenting the shame, and perill of those divelish conceits, did seasonably bend their pens against them with a zeal meet for Christians, the provoked Monks fly to the refuge of Pope *Alexander* the fourth, from whom they found such favour, that he in an extravagant of his flies fiercely upon the French Divines; deeply censuring their Book, as pernicious and detestable: defending and praising his well-minded votaries: and yet more, advancing them to the honour of Inquisitors of hæretical pravity: damning by his Bull *Gulielm. de sancto Amore* for his invectives against those holy Orders.

Dat veniam corvis, vexat censura columbas.

The Ravens scape, the Doves must pay for all,

Moreover they say they could tell us of the *Illuminati* of *Aragon*, of *Thomas Campa-*
nella, of *Maria de Valentianos*, lastly of *Poza*;
 and *Antonius Sanctarellus* of late (if we may
 believe *Alph. Vargus*) strongly abetted, the
 one by the great ones of *Spain*, and both by
 Jesuites in their foul and highly-prejudici-
 all opinions; In all which and more of the
 like kind, (which they say, if need were
 they could produce) they doubt not to find
 a meet parallel to the worst of their Quakers,
 and Antinomians; And for their more so-
 ber disconcordants, whose number and qua-
 lity is over aggravated (they say) by their
 adversaries, they think to match them at
 least, if not to exceed them far, in the
 score of Roman divisions: for which pur-
 pose, they send us to *Cornelius Mus* the fa-
 mous Bishop of *Bitonto*; who speaking of
 the sensible degeneration of their Divines,
 adds *Hinc sexcentæ, &c.* Hereupon (saith *Cornel. Mus.*
 he) have risen up six hundred sects, Tho- *in Rom. 6.*
 mistis, Scotists, Occhamists, Albertists, Egi-
 dians, Alexandrists, &c. Or if this will
 seem to be but a phrase of Oratory; they
 sliick not to tell us of three hundred several
 contradictions of opinions amongst their
 Divines confessed, and reckoned up, on se-
 veral

veral occasions, by Cardinal *Belarmine* himself in the specialties of the Controversies handled by him ; whereof not a few are of very high importance ; which may perhaps be one reason why those volumes of his are not so vendible at *Rome*, as in *Pauls Church-yard* ; Neither is there any one point of difference betwixt us and them, wherein they do not differ amongst themselves : Only herein (they say) is the difference ; The Romanists have had the care and opportunity to quench that fire in the gleeds, which our neglect or other diversions of authority, hath suffered to grow into a flame. Besides these doctrinal quarrels amongst the members, they tell us of the real quarrels betwixt the pretended heads of the *Romish* Church ; naming (if need be) the several schisms that have saln out amongst them (sometimes two, sometimes three Popes at once) continuing for 40 or 50 years together ; So as scarce any man, unless by revelation (as *Gerson* himself professeth) could say, This is *Peters* successor.

But (say they in the second place) yield we that there is calmer weather, and more visible peace at *Rome* than in other regions of the world, this argues no whit at all the better state of their cause ; since it proceeds only from the unjust principles of their Tyranny. For first, to be sure to keep their people from fighting, they keep them alwayes blindfold, not suffering them to have
any

any glympse of light either from Scriptures, or conferences, or their own authors: *An-* Luther. *serm.*
drew Carolostadius was a doctor of eight years *Conviv.*
standing ere he read the Bible: and what courses are taken to restrain Layicks from reading of that perilous book, hath been in part intimated already: Under no less penalty are they kept from agitating any controverſie of Religion in private diſcourſe, even though they be learned, and able to Sir Edw.
rule thoſe edge-tools: and upon the ſame ac- Sands his re-
count thoſe Catholique authors, which do lation.
but relate the opinions and arguments of Proteſtants (though with the ſtrongest conſutation) are not ſuffered to be expoſed to publique ſale; on the ſame ground alſo it is, that all Tranſlations of the Council of *Trent* into French and other languages are abſolutely forbidden.

Secondly, the extream cruelty of the In- Congregat.
quiſition is ſuch as inforces ſilence amongſt Concil. 2. Junii
all thoſe that live under the Roman ſubjecti- 1629. Gavant.
on: and makes them according to the Coun- Tit. Conc. Trid.
ſel which *Alberto Scipioni* an old Roman Cour-
tier gave to Sr. Henry Wotton, to keep *Gli* Sir H. Wottons
penſieri ſtretti, which is ingenuouſly confeſſed letter to Ang-
by the Archbiſhop of *Spalata*: telling *Sua-* nymus.
rez, that divers ſects of the Romaniſts would fly out, (*nifi illos ignis & ſecuris in officio detinerent*) if fire, and the axe did not keep them in compaſs: It is not therefore out of pure good will, but out of ſtark fear that *Rome* is unanimous: ſince we upon ſure

sure intelligence know that there are many thousands both in *Spain* and in *Rome* it self, that dare only with *Nicodemus* come to Christ by night, whose hearts are Evangelical whiles their faces are Pontifician.

Lastly, They would fain bear us down, that if there be lamentable breaches in the Church of God, we may thank them for it : for would ye (say they) have yielded (when there was just complaint of the abuses and errors crept into the Church, and the store of tares sown in Gods field while the Husbandmen slept) to have had timely remedies applyed, by a free and General Council, the whole Christian world had been happily unanimous ; whereas now, by your guilty averfeness from that sovereign means of cure, out of a stomachfull, and proud unwillingness to forget any jot of your ill-acquired usurpation, the several Limbs of the Church are miserably torn from each other, and all (if their challenge could be made good) torn from the head : wherein we shall not need to appeal to any other judgement, then that of honest *Cassander*, whom two Emperours thought a meet arbiter of the differences of the Church, *Neque unquam credo, &c.* Neither had there I verily believe (saith he) been any controversie amongst us, concerning the external unity of the Church, unless the Popes of *Rome* had abused this authority to a certain kind of domination, and out of their own covetousness, and ambition, had
raised

raised it up beyond the bounds prescribed by Christ and his Church; thus he ingenuously, as being bribed on neither part; so as it plainly appears the Rabbits skin had come off clearly, and smoothly, if it had not stuck at the head.

Thus they plead colourably for themselves, As it is a strange cloth that will take no dye; But when all is done, the successors both of *Peter* and *Mahomet* have peace in their territories; As for the Protestant Church, there is nothing to be said to or for her, but *Return O Shulamite*, return, return; and, What will ye see in the *Shulamite*? as it were the company of two armies.

Cantic. 6. 13.

FINIS.